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Hahnemann — Die Allopathie

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Die

Allöopathie.

Ein Wort der Warnung

an Kranke jeder Art

H615.8
H15a

von

Samuel Hahnemann.

Leipzig, 1831.
Baumgärtners Buchhandlung.

Franz Pietzcker
Tübingen

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Die Allöopathie oder das Curverfahren der alten Arzneischule rühmt sich, seit drittehalb tausend Jahren, im Besitze der Kunst zu sein, den Grund der ihr zur Behandlung übergebnen Krankheiten zu heben und so — im Gegensatze gegen die Homöopathie, die dieß nicht vermöge — allein Causal-Curen zu verrichten und rationell zu heilen.

Wenn aber die Allöopathen den Grund der chronischen Krankheiten, welche die bei weitem überwiegende Zahl aller Krankheiten ausmachen, heben wollten, so hätte er ihnen doch schon bekannt sein müssen. Er war ihnen aber in allen Jahrhunderten nicht, gar nicht bekannt gewesen, und sie waren außer sich, als die neuen Entdeckungen der Homöopathie ihnen zeigten, daß alle langwierigen Krankheiten einzig auf drei chronischen Miasmen beruhen, wovon die ganze alte Arzneischule bisher keine Ahnung gehabt hatte.

Indem sie nun in dieser langen Zeit den ihr unbekannt gebliebnen Urgrund aller chronischen Krankheiten nicht kannte, so folgt, daß sie bisher auf unwahre Ursachen los kurirte, die ihr unbekannte Grundursache derselben daher nicht heben, folglich auch die chronischen Krankheiten nicht wirklich heilen konnte.

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Dieß erwies auch der Erfolg; denn wenn man die bloß von venerischem Schankermiasm herkommenden Krankheiten ausnimmt, wo freilich das empirisch von Nichtärzten erfundene Queckſilber half, so konnten die ſämmtlichen Aerzte alter Schule alle übrigen chroniſchen Uebel mit dem ganzen mediciniſchen Apparate wohl verſchlimmern und unheilbar machen, aber keinen chroniſch Kranken *geſund* herſtellen. Denn aus dem einen langwierigen Uebel den Kranken durch arzneiliche Gewalt in ein anders ausſehendes, ſchlimmeres Uebel verſetzen, und dann, wie gewöhnlich, ſich anſtellen, als ſei dieß von Ungefähr hinzugekommen, und der Arzt ſei an der Erſcheinung dieſes neuen, traurigen Zuſtandes unſchuldig, heißt ſich mit Täuſchungen durchhelfen, heißt nicht heilen, nicht geſund machen, ſondern den Kranken täuſchen und verderben.

Fälſchlich gaben die bisherigen Aerzte alter Schule die verſchiednen, oft nur eingebildeten Charaktere und Erſcheinungen der chroniſchen Krankheiten (die doch nur Erzeugniſſe und Aeußerungen des Urgrundes der letztern ſind) für deren *Urſache* (causa) aus, und kurirten bald auf Erkältung, Katarrh und Rheumatism, bald auf Gicht, Stockung im Pfortaderſyſtem, Hämorrhoiden, Verſtopfungen in den Lymphgefäßen, Verhärtungen, Krankheitsſtoffe in den Säften, Unreinigkeiten und Verſchleimung der erſten Wege, Schwäche des Magens und der Verdauungsorgane, Nervenſchwäche, Krampf, Blutüberfluß, ſchleichende Entzündung, Geſchwulſt u. ſ. w. Sie wähnten, dieſe Zuſtände wären der

aufzuhebende Grund (causa) der langwierigen Krankheit und die Minderung oder Unterdrückung derselben durch das bisherige ärztliche Verfahren seien Causalcuren.

Aber, wenn einer dieser Charaktere oder Zustände von ihnen durch die Gewalt der Arzneien gemindert oder vertrieben worden war, so kam natürlich immer eine andre Krankheitserscheinung (ein andres Product des Urgrundes) an deren Stelle. Wie konnte nun der erstere Zustand die Grundursache gewesen sein, da keine wahre Heilung, keine Gesundheit darauf erfolgte — da immer eine andre Krankheitserscheinung statt der vertriebnen und zwar immer eine schlimmere sich zeigte? Woher rührte denn also ursprünglich der anscheinende Krankheitscharakter und dessen Erscheinung? woher kam des Kranken Erkältlichkeit, Katarrh, Rheuma, Gicht, Stockung im Pfortadersysteme, Hämorrhoiden, Verstopfungen in den Lymphgefäßen, Verhärtungen und Verschleimung und Unreinigkeiten der ersten Wege, die anscheinende Schärfe in dem Blute, die Schwäche des Magens und der Verdauungsorgane, der fieberhafte Zustand, die Nervenschwäche, Krampf, Plethora, schleichende Entzündung, Geschwulst u. s. w.? Woher kamen denn diese eigentlich und ursprünglich her, da sie doch nichts weiter als einzelne Ansichten des angeblichen Charakters der Krankheit und nur einzelne Aeußerungen des inwohnenden Uebels (Symptome) sind, wovon ein einzelnes (unter dem falschen Namen: Ursache) mit Arzneien bestritten, doch wahrlich nichts weiter als eine (verwerfliche)

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symptomatische Cur bildet, die von diesen Herren mit unverantwortlicher Anmaßung für rationelle Causalcur ausgegeben wird? Welches war denn nun aber der eigentliche und wahre Urgrund dieser wechselnden, sekundären Uebel und Erscheinungen, dessen Hebung eine wahre Causalcur, eine gründliche, dauerhafte Heilung, ein wahres rationelles Heilverfahren gewesen wäre? Dieß wußten alle die Tausende von Aerzten alter Schule nicht, und wollen es auch jetzt von der Homöopathie noch nicht lernen *), gaben aber dennoch, bis auf den heutigen Tag, ihre nie zum Heil der chronischen Krankheiten, wohl aber stets zur Verschlimmerung derselben führenden Pfuscheuren für rationelle Curen aus.

Eine lächerlichere und, wie der allgemeine, unausbleibliche Erfolg lehrt, zugleich Menschen verderblichere Prahlerei hat es wohl nie gegeben! Was aber zuerst ihre Behandlung der schnell verlaufenden (akuten) Krankheiten anlangt, so zeigt ebenfalls die Erfahrung, daß die daran Erkrankten, welche ohne der Allöopathen Zuthun, allein ihrer Lebenskraft überlassen blieben, im Durchschnitte weit eher und weit sichrer genasen, als wenn sie sich der eingeführten, altmedicinischen Behandlung überließen, in welcher Mancher starb, der ohne ihre Mißhülfe hätte am Leben bleiben können, und nach welcher Mancher lange noch elend blieb, gewöhnlich auch zuletzt doch

*) Etwas nicht wissen ist weit weniger Schande, als es nicht lernen wollen!

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noch an den Folgen der schönen Cur jämmerlich starb, welcher ohne diese medicinischen Eingriffe derselbe auf sein Leben sich von selbst weit eher erholt und weit sichrer sich erhalten haben würde.

Dieß kam daher, weil die Allöopathie den zu behandelnden, akuten Krankheiten einen falschen Charakter andichtete, damit derselbe in den bei ihnen einmal eingeführten Curplan passe. So sehen wir, daß sie bei Brustentzündung und hitzigem Seitenstich ein Uebermaaß von Blute (Plethora), von entzündlichem Blute als Grundursache voraussetzten und nur Blut und immer wieder Blut in Menge aus den Adern zapften, wo sie doch nur — wie die Homöopathie lehrt und übt — nur den krankhaften Reiz des Schlagadersystems mit, der Stillung desselben angemessenen (alle Entzündlichkeit des Blutes tilgenden), innern, wenigen Arzneien hätten aufheben dürfen, um die ganze tödtlich scheinende Krankheit in wenigen Stunden auszulöschen, ohne nach ihrem alten, verderblichen Curschlendrian nöthig gehabt zu haben, durch Aderöffnungen und Blutigel dem Kranken diesen unschuldigen, unentbehrlichen Lebenssaft und so die Kräfte noch vollends zu rauben, die er nach dieser Mißhandlung entweder, wie gewöhnlich, nie, oder erst nach einem langen Siechthume wieder erlangen konnte.

Unbegreiflich ist es, wie die Allöopathen es für eine große Sünde halten können, in Entzündungskrankheiten, z. B. in Brust- und Lungenentzündung, nicht Blut, nicht wiederholentlich Blut und in Menge abzuzapfen, wie sie verderblicher Weise nach

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ihrer steifen Observanz, nach ihrer in grobsinnlichen, materiellen Begriffen ergrauten Kunst sichs selbst zum unverbrüchlichen Gesetz machen, und es bessern Aerzten gern ebenfalls machen möchten.

Wäre nun so etwas eine heilsame Methode, wie wollen sie es beschönigen, daß von allen Todten im Jahre ihnen über ein Sechstheil an Entzündungskrankheiten stirbt, wie ihre eignen Tabellen ausweisen! Nicht ein Zwölftel derselben würde gestorben sein, wenn sie nicht in solche blutgierige Hände gerathen wären, wenn sie sich bloß ihrer Natur überlassen hätten, fern von jener alten Verderbungskunst.

Hunderte, ja Tausende sterben überdieß jährlich — die hoffnungsvollsten Jünglinge des Staats, in der Blüthe ihrer Jahre — jämmerlich an Auszehrung, Schwindsucht, und Lungeneiterung! Ihr habt ihren Tod auf Euerm Gewissen! denn gab es wohl Einen unter ihnen, der nicht den Grund dazu durch Eure schöne Curmethode, durch Euer unverständiges Blutlassen und Eure antiphlogistische Behandlung in einem vorgängigen Seitenstechen (Lungenentzündung) gelegt hätte? der nicht unumgänglich dadurch lungensüchtig hätte werden und daran sterben müssen? Diese sinnlose, antipathische, barbarische Behandlungsweise des Seitenstechens durch viele Aderlässe, Blutigel und Schwächungsmittel (von Euch antiphlogistische genannt) liefert jährlich Tausende ins Grab durch Fieber von Kräfteberaubung (Nervenfieber), allgemeine Geschwulst, (Wassersucht) und Lungenvereiterung! Wahrlich!

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eine treffliche, privilegirte Methode, den Kern der Menschen verdeckter Weise in Masse umzubringen!

Heißt das geheilt? rationell geheilt? Causaleur?

Dagegen wird man keinen, selbst an dem hitzigsten Seitenstechen von der Homöopathie (meist wundersam schnell) hergestellten Kranken finden, welcher drauf an der Auszehrung und Lungeneiterung stürbe, denn sie heilt die tödtlichst scheinenden Lungenentzündungen bloß dadurch, daß sie den krankhaften gefährlichen Aufruhr des Blutsystems mittels weniger milder, aber angemessener innerer Arzneimittel, oft schon binnen Tag und Nacht, sammt den Schmerzen aufhebt und so die Kräfte des Kranken aufrecht stehen läßt durch Vermeidung aller Blutentleerungen und aller schwächenden Kühlungsmittel; denn sie weiß, was die Aerzte der uralten Schule noch nicht wissen und, leider, auch nicht wissen wollen, daß starke, akute Entzündungen der Brust (und anderer Theile) einzig nur Aufloderungen eines im Innern verborgnen Ausschlagsmiasms (der Psora) sind (kein von Psora freier Mensch bekömmt je eine Lungenentzündung!), und wie sie, nach Stillung der entzündlichen Aufreizung des Blutkreislaufs, zu sorgen habe, daß die Psora ohne Zeitverlust mittels angemessener, antipsorischer Arzneien zur Heilung komme, damit dieselbe nicht ferner ihren Herd in den von ihr so leicht zerstörbaren Lungen anrichte, was der homöopathische Heiler des hitzigen Seitenstichs um desto gewisser vermag, da er die (zur Gegenwirkung auf die anzuwendenden antipsorischen Mittel) so unentbehrlichen Lebenskräfte nicht durch

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Blutabzapfungen und antipathische Kühlungsmittel verschwendet hatte, wie der Allöopathiker jedesmal thut.

Auch die übrigen (akuten) schnell verlaufenden Krankheiten behandelt der Allöopathiker nicht nach ihren jedesmaligen Eigenheiten, wie die Homöopathie thut, sondern behandelt sie nach der in der alten Schule eingeführten pathologischen Benennung, über einen und denselben, im Buche für den Namen nun einmal angenommenen Curleisten. So werden von ihm alle, auch noch so verschiedenartige, umhergehende Wechselfieber jedesmal, nicht geheilt mit dem für jede besondre Art Wechselfieber specifisch passenden Arzneimittel, sondern bloß unterdrückt werden sie mit starken, ja den stärksten und oft viele Wochen wiederholten Chinagaben, ohne daß der Mensch gesund hergestellt würde, welcher zwar auf diese Art alle Abwechselungen von Frost und Hitze verliert (dieß heißen sie geheilt), aber dagegen andersartig kränker wird, als er beim noch gegenwärtigen Fieber war, an einem ihm aufgedrungenen, oft Jahre, mehre Jahre lang anhaltenden schleichenden Chinasiechthum.

Und so haben diese, sich für rationelle Aerzte ausgebenden Aerzte auch für die übrigen, im Volke umhergehenden theils einzelnen (sporadischen), theils allgemein verbreiteten (epidemischen), theils für die ansteckenden (kontagiösen) akuten Krankheiten schon fertige, in den Büchern festgesetzte Namen, und für jeden Namen, den sie der herrschenden Krankheit beizulegen beliebten, auch einen gewissen Leisten von

Curverfahren (nur von Zeit zu Zeit nach Mode abgeändert), was sich dieses oft ganz unbekannte, auch wohl nie so dagewesene Fieber gefallen lassen muß, es mag gerathen oder verderben. Wem da nicht Riesenkräfte durchhelfen, der muß sterben.

Nicht so der Homöopath, der die grassirende Krankheit nach (ihrer Individualität) ihren jedesmaligen Eigenheiten und Aeußerungen beurtheilt, ohne sich durch einen pathologischen Systemnamen zu falscher Behandlung verleiten zu lassen, die er dann nach den vorhandnen Zuständen, Klagen und Beschwerden mittels wohlpassender (specifischer) Heilmittel meist zur erwünschten Genesung bringt.

Doch ich kehre zu den ungleich zahlreichern, langwierigen (chronischen) Leiden der Menschen zurück, die bei dem alten Medicinwesen die Erde bisher zu einem wahren Jammerthale machten, um ferner zu zeigen, wie unendlich tief, auch bei diesen, die schädliche Allöopathie unter der segensreichen Homöopathie steht.

Ohne (von jeher bis jetzt) die wahre und einzige Ursache (causa) der langwierigen Krankheiten zu kennen, kurirt die Allöopathie mit einer Menge in großen, schnell auf einander einzunehmenden, nicht selten lange Zeit fortgesetzten Gaben Arznei auf die Kranken stürmend los, um nach dem hier übel angebrachten Losungsworte des gemeinen Volks: Viel hilft viel — die starke Krankheit mit physischer Gewalt zu bezwingen. Und mit welcher Arzneien Ge-

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walt suchen sie dieß zu erzwingen? solcher, welche (den Aerzten dieser alten Schule, leider, unbewußt) ganz andre Kräfte, ganz andre Wirkungen auf das menschliche Befinden in sich tragen, als zur Heilung der jedesmaligen Krankheit gehörten.

Daher heißen auch die in diesen Krankheiten bei ihnen gebräuchlichen Arzneien mit Recht: allöopathische (ἀλλοῖα, aliena, ad rem non pertinentia, ungehörige), und ihr Curverfahren mit Recht: Allöopathie.

Wie käme es aber, daß sie zu ihrer Kranken Nachtheile solche unpassende (ἀλλοῖα) Arzneien nehmen sollten? Offenbar, nicht aus bösem Willen, sondern aus Unwissenheit! Sie gebrauchen sie, weil sie ihre wahren Eigenschaften und wahren Wirkungen auf den menschlichen Körper nicht kennen; ferner weil es unter ihnen schon so eingeführt ist, dieselben in solchen Krankheiten anzuwenden, weil es nun einmal in ihren Büchern so gedruckt steht, und weil es von den akademischen Kathedern herab ihnen als Lehrlingen nun einmal so Jahre lang vorgesagt worden war.

Wie käme es aber, daß sie beim Gebrauche dieser Arzneien bei Kranken, in den vielen Jahrhunderten, seit dieß Curwesen im Gange ist, nicht allmälig diesen Mitteln hätten abmerken sollen, was für Eigenheiten jedes derselben insbesondre, und welche Wirkungen jedes auf das menschliche Befinden besitze, um daraus endlich abnehmen zu können, wozu jedes als Heilmittel hinpasse?

Hierauf dient zur Antwort, daß diese Aerzte

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der alten Schule eine sehr bewährte Methode besaßen und noch besitzen, sich vor der Kenntniß der eigenthümlichen Wirkungsart jeder einzelnen Arznei zu schützen und zu verwahren, und sie so ihren Augen und ihrer Beobachtung unzugänglich zu machen.

Es muß nämlich jeder ihrer jungen Aerzte bei der Prüfung zur hohen Würde eines Doktors ihrer Kunst durch Zeugnisse der Professoren beweisen, daß er die Vorträge (Kollegia) über die Receptirkunst treufleißig angehört, und durch eigenhändiges Aufschreiben von Recepten, das ist, aus mehren, verschiednen Arzneisubstanzen zusammengesetzter Recepte gegen die ihm vom Examinator (wie conti finti) aufgegebne Krankheitsnamen darthun, daß er die bei der Allöopathie erforderliche, edle Kunst inne habe, stets mehre Arzneiingredienzen in ein Recept, lege artis, für die Kranken zusammengemischt zu verordnen, und also den Gebrauch einer einzelnen, einfachen Arzneisubstanz sorgfältig und durchaus zu vermeiden.

So verräth nun auch noch heutiges Tages jedes aus mehren, verschiednen arzneilichen Dingen zusammengesetzte Recept den Verordner, daß er, ohne Widerrede, ein Allöopath, einer der vielen Tausende aus der, keiner Verbesserung fähigen, alten Arzneischule ist!

Hier frage ich meine Leser auf ihr Gewissen, mir zu sagen, wie es möglich gewesen wäre, daß diese Aerzte, obschon ihre Zahl in den vielen Jahrhunderten an Millionen steigt, die Eigenthümlichkeiten jeder einzelnen Arzneisubstanz beim steten Ge-

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brauche solcher Arzneigemische hätten wahrnehmen und kennen lernen können?

Auch wenn man diese Gemische nach ihren Recepten einem nicht mit Krankheitssymptomen beladnen, ganz gesunden Menschen eingäbe, würde man da wohl an den erfolgten Wirkungen eines solchen Arzneigemisches, selbst wenn es nur aus zweien *), verschiedenen Ingredienzen bestände, jemals wahrnehmen können, welche von den erscheinenden Wirkungen der einen Arzneisubstanz darin, oder welche dem andern Ingredienze mit Gewißheit beizumessen sei? Nie und in Ewigkeit nicht!

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*) Nach jener, vom gesunden Menschenverstande so weit abirrenden, alten sogenannten Arzneikunst sollten sogar eigentlich mehr als zwei, drei verschiedne Dinge in einem kunstmäßigen Recepte vorhanden sein; wahrscheinlich, damit der so **lege artis** verordnende Arzt beim Gebrauche solcher Recepte gegen Krankheiten durchaus nie klug daraus werden könne, welches von den verschiednen Ingredienzen genützt oder welches geschadet habe, und also auch nie sehen, oder in Erfahrung bringen könne, welche besondre Wirkungen jedes der einzelnen Bestandtheile des Receptes, jede einfache Arzneisubstanz darin auf das menschliche Befinden äußere, um diese dann mit Sicherheit gegen Krankheiten gebrauchen zu können. So verräth sich immer ein schlechtes Beginnen dadurch, daß es zu verfinstern strebt. — Wo sich aber dennoch hie und da das Gewissen der guten Herren regte, wenn neuerlich ein Lichtstrahl homöopathischer Wahrheit in ihre Augen drang, sah man sie nur zwei Ingredienzen in ihr Recept aufnehmen, mit dem Vorgeben: sie verschrieben nun ganz einfach; gleich als wenn ein Zweifaches jemals einfach werden könnte! In Ewigkeit nicht!

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Da man nun selbst im Versuchen eines Gemisches von nur zwei verschiednen Arzneisubstanzen bei einer gesunden Person nie die speciellen Wirkungen eines einzelnen von den zweien auf das menschliche Befinden überzeugend wahrnehmen kann — indem das Gemisch nur eine Mittelwirkung beider zusammen an den Tag legen kann; wie sollte, ich bitte! wie sollte es nicht vollends ganz unmöglich werden, die jedem der mehren Ingredienzen in einem kunstmäßigen Recepte eigenthümliche Kraft und specielle Wirkung wahrzunehmen im Gebrauche bei Kranken, das ist, bei Menschen, die schon an einer Menge Befindensveränderungen leiden?

Wer sieht nicht aus allem diesen, daß, da die Aerzte alter Schule auch außerdem nie ernstlich einfache Arzneien an Gesunden versuchten, wer sieht nicht, sage ich, daß sie sämmtlich, von Anbeginn bis jetzt, ganz und völlig unwissend über die unzähligen, speciellen, reinen, wahren Wirkungen und Kräfte jeder einzelnen, folglich aller Arzneisubstanzen bleiben mußten bis auf den heutigen Tag (wenn man die wenigen, grellsten Aeußerungen mancher Arzneien, die sich auch in Gemischen verrathen, ausnimmt, und die auch dem gemeinen Manne nicht verborgen bleiben konnten, z. B. daß Sennblätter purgiren, Opium betäubt, Quecksilber Speichelfluß erregt, Ipekakuanha Erbrechen erregt, Chinarinde den Typus der Wechselfieber unterdrückt und so Weniges mehr).

Also! ein Handwerk, was keine genaue

Kenntniß von allen seinen Werkzeugen hat und auch nicht haben will! —

Auch unter den niedrigsten Handwerken giebt es kein solches! Bloß die Arzneikunst alter Schule giebt ein Beispiel davon unerhörter Art!

Und diese Herren brüsten sich, dieser unglaublichen Irrationalität ungeachtet, so hoch, die alleinigen rationellen Aerzte zu sein und, bei völliger Ignoranz des Urgrundes aller der unzähligen, chronischen Krankheiten unvenerischer Art, allein Causalcuren verrichten zu können! J, womit denn sie verrichten? Etwa mit den ihnen stets nach ihrer reinen Wirkung verborgen gebliebenen Werkzeugen, den Arzneisubstanzen (in Gemischen verschrieben), deren einzelner Kenntniß sie sogar von sich abzuwehren, wie ich gezeigt habe, die wirksamsten Einrichtungen in ihrer Zunft getroffen haben?

Giebt es wohl eine lächerlichere Prahlerei? einen ausgesuchtern Unverstand? eine totalere Nichtigkeit von Curwesen?

Dieses Schlages, liebe Krankenwelt! sind nun alle die gewöhnlichen Aerzte. Nur aus diesen bestehen noch die Medicinalbehörden aller civilisirten Länder. Nur diese sitzen auf den medicinischen Richterstühlen und verdammen alles Bessere, was, obschon der Menschheit zum Heile, ihrer alten Zunft entgegen ist*)! Nur solche sind die Vorsteher und

*) Was Wunder, daß sie übermüthig stolz auf ihre Privilegien aus dem düstern Mittelalter her, mit dem weltlichen Arme der Richter, deren intime Hausärzte sie sind, die neue Heil-

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Führer aller der zahllosen Spitäler und Krankenhäuser, mit Hunderten und Tausenden, nach Heilung vergeblich schmachtender Kranken angefüllt! Nur dieser Art sind die Leibärzte der Landesfürsten und der Staatsbeamten. Nur dieser Art sind die ordentlichen Professoren der Medicin auf allen Universitäten! Nur von Praktikern dieses Schlendrians, größern und kleinern, wimmeln unsre Städte, von den großnamigen an, die in schnell rollenden, goldnen Karossen täglich zwei Gespann Pferde ermüden, um sechzig, achtzig und mehr Kranken anderthalb minütliche Besuche abzustatten, bis zu dem Trosse niederer Praktiker herab, die in abgetragnen Kleidern ihre Füße anspannen müssen, um ihre Patienten mit öftern Besuchen und vielen Recepten belästigen zu können, unter kärglichem Lohne für ihre vergeblichen und schädlichen Bemühungen, die freilich den hochfahrenden ihrer Zunft besser bezahlt werden!

Wäre indeß diese Unzahl von Aerzten alter Schule ihren Kranken nur unnütz, und bloß nicht heilbringend, so wäre es schon schlimm genug. Aber sie sind der kranken Menschheit unsäglich nachtheilig und zum Ruine. Ohne es zu wissen, ja ohne es nur zu ahnen — selbst ohne es zu wollen, richten sie (obschon bei langwierigen Krankheiten

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kunst zu unterdrücken sich beeifern, die alle ihre ärztlichen Versprechungen durch heilbringende Thaten überflügelt und ihr altes, nachtheiliges Curwesen im Hintergrunde stehen läßt!

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nicht so schnell in die Augen fallend) — unglaubliches Unheil an durch ihr Einstürmen auf die Kranken mit großen Gaben kräftiger, fast stets unpassender Arzneien, die sie, täglich (auch wohl täglich mehrmals) wiederholt, oft lange Zeit fortsetzen und wenns, wie natürlich, nicht helfen will, dieselben in steigenden Gewichten fortsetzen, und so nicht selten Jahre lang unausgesetzt bald mit diesem bald mit jenem angreifenden Arzneigemische den Kranken strapaziren, wenn sie demselben (und sich selbst) nicht in der schönen Jahreszeit (Bade-Saison von ihnen genannt) eine Art Erholung dadurch verschaffen, daß sie ihn in dieß oder jenes Mineralbad, oder besser, in zwei auf einander, schicken, die so eben jetzt die modigsten sind, wovon er ebenfalls, ists zum Trinken, täglich eine nicht geringe, auch wohl steigende Menge zu schlukken, oder zum Baden, täglich wenigstens Ein Bad viele Minuten lang, mehre Wochen über zu nehmen beordert wird. Und doch ist jeder Trunk eines Mineralbrunnens, und jedes davon genommene Bad eine Gabe, eine starke Gabe starker Arznei!

Was sagt das nachdenkende Publikum dazu, daß die Aerzte der alten Medicinschule in den 25 Jahrhunderten noch nicht haben einsehen lernen, daß, fast ohne Ausnahme, jede Arzneisubstanz, in einer einzigen Gabe eingenommen, mehre Tage, ja Wochen zur Vollführung ihrer Wirkung im menschlichen Körper braucht, wie dem genauen Naturbeobachter, dem homöopathischen Arzt, unzählige, sorg-

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fältige Beobachtungen, Erfahrungen und Versuche gelehrt und zur Ueberzeugung bestätigt haben? Was sagt die bisher getäuschte Welt dazu, daß die Aerzte alter Schule, zum Beweise, daß sie von dieser höchst unentbehrlichen Wahrheit noch nichts wissen, noch bis diesen Tag fortfahren, ihre Arznei täglich in mehren Gaben beim Kranken zu wiederholen, deren jede durch die bald nachfolgende in ihrer Wirkung gestört und so keiner Gabe der hundertste Theil der zur Vollführung ihrer Wirkung nöthigen Zeit von ihrer Unwissenheit gestattet wird — eine Ueberladung des Körpers, drauf und drein, mit demselben Arzneigemische, wodurch nur Schaden für die Gesundheit angerichtet werden kann, aber nie etwas Gutes, Zweckmäßiges, Heilsames!

Der nachdenkliche, unpartheiische Leser wird sich schwerlich das Räthsel lösen können, wie in aller Welt das große Heer von Aerzten so viele Jahrhunderte hindurch bei dieser verderblichen Behandlung langwierig Kranker habe beharren können?

Die hier angedeutete, gemeinschädliche Curweise der bisherigen Aerzte alter Schule wäre unglaublich, wenn sie nicht bei ihnen auf der grassesten Unwissenheit des wahren Vorganges in der Natur, ich meine, des erfahrungsmäßigen Verhältnisses zwischen den Substanzen, die man Arzneien nennt, und dem menschlichen Körper, das ist, wenn sie nicht noch heutiges Tages auf dem erbärmlichen, nicht zu vertheidigenden Aberglauben dieser Menschen (Aerzte genannt) beruhete: „daß die

„Arzneien, auch in großen, oft wiederhol„ten und gesteigerten Gaben, sämmtlich, „an sich und durchaus, in allen Fällen „heilsame Dinge wären.“

Die mindeste genaue Beobachtung aber, wenn sie deren fähig gewesen wären, würde sie überzeugt haben, daß dieß grundfalsch, und nur das Gegentheil davon wahr sei, nämlich: „daß Al„les, was man Arznei nennen kann, an „sich schädliche, der menschlichen Gesund„heit, im Allgemeinen, nachtheilige Sub„stanzen sind, die nur da, wo jede gerade „mit ihrer Schädlichkeit auf einen, für sie „speciell geeigneten Krankheitsfall hin„paßt, in angemessener Gabe und zur rech„ten Zeit gegeben, heilsam wird.“

Diese zum Heilen unentbehrlichste Wahrheit sprach ich zuerst vor der Welt aus. Die Allöopathen schienen dieß in ihrer Ueberraschung anfangs zuzugeben, gleich als wenn ihnen diese Wahrheit längst schon bekannt gewesen wäre; aber der Erfolg zeigte, daß sie immer noch in ihrer alten Verblendung befangen waren, und daß in ihren mechanischen Kopf jene himmelfeste Wahrheit keinen Eingang finden könne.

Unmöglich hätten sie sonst in ihren quacksalberischen Curen chronischer Krankheiten bis jetzt fortfahren können, ohne die eigenthümliche Kraft einer jeden einzelnen Arznei, Menschenbefinden ab-

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zuändern, erforscht zu haben, mit mehrfach zusammengemischten, solchen ungekannten Arzneien, in großen, öftern, gewöhnlich gesteigerten Gaben dieser bedenklichen Substanzen ihre chronisch Kranken, lange Zeit über zu deren Verderben zu füttern, es werde auch daraus, was da wolle, wenn sie jene unumstößliche Wahrheit gewußt oder eingesehn und vor Augen behalten hätten: daß die Arzneien an sich schädliche, der menschlichen Gesundheit im Allgemeinen nachtheilige Substanzen sind, die nur da, wo jede gerade mit ihrer Schädlichkeit auf einen, für sie speciell geeigneten Krankheitsfall hinpaßt, in angemessener Gabe und zur rechten Zeit gegeben, heilsam werden kann.

Was für Unheil für den chronisch Kranken in diesem, ihrem blinden Verfahren, in dieser Ueberhäufung mit starken, ungekannten Arzneien liegt, wird jeder nachdenkende Unpartheiische leicht einsehn, wenn er weiß: daß jede Arznei eine krankmachende Substanz ist, folglich jede kräftige Arznei täglich, längere Zeit, in mehrern, auch wohl gesteigerten Gaben eingenommen, einen jeglichen, selbst gesunden Menschen unfehlbar krank macht, anfangs von außen merkbar und sichtbar, bei längerer Fortsetzung aber weniger in die Augen fallend*), aber desto tiefer eindrin-

*) Am wenigsten auffallend, wenn mit den Gaben nicht gestiegen wird, wo dann der allöopathische Arzt sich und den Kranken zu überreden sucht: „seine Natur sei dieser Arznei

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gend, und dauernden Schaden hervorbringend, deßhalb, weil die stets thätige Lebenserhaltungskraft in uns den Nachtheil, mit welchem diese öftern Angriffe das Leben selbst antasten, durch innere Gegenveranstaltungen ununterbrochen im Stillen abzuwehren sucht mittels Vorrichtung von unsichtbaren Schutzwehren und Vorbauungen gegen das viele, auf das Leben eindringende, arzneilich Feindseelige, — krankhafte Abänderungen in den Organen, um die Thätigkeit der einen zu erhöhen und sie unleidlich empfindlich und daher schmerzhaft zu machen, die andern dagegen gefühllos und unempfindlich, auch wohl zugleich verhärtet, während sie den andern (im gesunden Zustande zur Bewegung leicht erregbaren) Theilen ihre Irritabilität nimmt, oder sie wohl gar lähmt, kurz so viel körperliche und geistige, krankhafte Veränderungen, als zur Abwehr der Gefährdung des Lebens von den feindlichen Eingriffen der immer wiederholten Arzneigaben erforderlich war, das ist, unzählige Desorganisationen und Afterorganisationen im Verborgenen anrichtet, so daß eine anhaltende, dauernde Verstimmung des Befindens Leibes und der Seele dadurch entsteht, — was mit keinem Ausdrucke angemessener zu bezeichnen und zu benennen ist, denn als chronisches Arzneisiechthum — innere und äußere Befindensverkrüppelungen, wodurch, wenn

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gewohnt worden, weßhalb damit gestiegen werden müsse:" — ein zum Ruin des Kranken dienendes, grundfalsches Vorurtheil!

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die kräftige Arznei nur Monate lang gebraucht ward, eine so dauernd veränderte Natur des Menschen entsteht, daß, wenn auch alles Arzneien fortan unterbliebe, und der Körper weiter keinen Verlust an Säften und Kräften erlitte, dennoch diese krankhafte Umgestaltung im Innern von der Lebenskraft in zwei, drei Jahren nicht wieder hinweg genommen und zum Gesunden und Normalen wieder zurückgebildet werden kann.

So verwahrt auch z. B. die stets zur Erhaltung strebende Lebenskraft unsers Organisms die empfindlichen Theile der innern Händefläche des Steinsetzers (Pflasterers), so auch der Feuerarbeiter, der Glasblaser u. s. w., gegen die ritzenden und verwundenden scharfen Ecken und Spitzen der Bruchsteine mit einem harten, hornartigen Ueberzuge, damit die Haut derselben, so wie ihre Nerven, Blutgefäße und Muskeln nicht verletzt oder vernichtet würden. Wenn nun aber der Mann auch von heute an keinen rauhen Stein mehr angriffe und bloß weiche Dinge fortan in seine Hände kämen, so würde doch wenigstens ein ganzes Jahr verfließen, ehe die Lebenskraft (denn keine chirurgische oder andre Kunst vermöchte dieß) mit der Wiederhinwegnahme dieser Hornhaut zu Stande käme, welche von ihr vordem zum Schutze gegen die anhaltenden Angriffe von der Rauhheit der Steine in dessen Händen veranstaltet worden war.

Eben so schützend sorgt unsre Erhaltungskraft, um wenigstens das Leben zu retten, durch orga-

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nische, wie durch dynamische Vorbauungen im Innern gegen die schädlichen und feindlichen Eingriffe anhaltend eingeflößter starker allöopathischer Arzneigaben, das ist, durch veranstaltete, dauernde Veränderungen unsers Organisms, die stets ein anhaltendes, oft viele Jahre dauerndes Arzneisiechthum bilden, was keine menschliche Kunst zu heilen und aufzuheben im Stande ist und einzig nur die Lebenskraft, wenn fortan alles Arzneien unterbleibt, und noch hinreichende Kräfte vorhanden sind, erst nach mehren Jahren wieder in den Normalzustand zurückzubilden vermag.

Wenn also ein an langwierigen, unvenerischen Uebeln leidender psorischer Kranker statt homöopathisch sanft, schnell und dauerhaft geheilt zu werden, mit anhaltendem Gebrauche verschiedner, das chronische Miasm nicht zu heben fähiger, starker Arzneien, wie die allöopathischen sind, und, wie gewöhnlich, in steigenden Gaben, lange Zeit hindurch von Aerzten alter Schule bestürmt wird, wie in allen ihren gewöhnlichen Curen geschieht, so läßt sich leicht ermessen, in welchen traurigen, endlich unheilbaren Zustand er durch solche unverständige Verhunzungen seines Körpers versetzt werden müsse, und wie schonungslos hiedurch auf ihn los gearbeitet werde, damit, ohne daß sein ursprüngliches, psorisches Leiden im geringsten verringert würde, in ihm vielmehr bleibende organische Verbildungen und Veränderungen der feinsten, zartesten, für Leben und Wohlseyn unentbehrlichsten Theile des Organisms und als Folgen davon, neue, bleibende

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China=, Mohnsaft=, Queckſilber=, Jodine=, Blauſäure=, Arſenik=, Baldrian=, Fingerhut= und andre, namenloſe, chroniſche Arzneiſiechthume ſich erzeugen, welche ſämmtlich ſich vereinigen und zu einem Ungeheuer von vielköpfigem, unerträglichem Krankheitszuſtande zuſammenſchmelzen (ſich kompliciren), wogegen es keine Hülfe mehr auf dieſer Erde, keine Antidote, keine Wiederherſtellungsarzneien in der Natur der Dinge giebt, noch geben kann.

Wurden nun noch obendrein, wie bei ſolchen, für rationell ausgegebnen Pfuſchcuren gemeiniglich geſchieht, noch wirkſame Schwächungen angebracht, wo der Arzt alter Schule das Uebel entweder in einer wegzuſchaffenden Verderbniß (Dyskraſie) des Blutes oder in einer Vollblütigkeit (Plethora) zu finden wähnt (Cauſalcuren von ihm genannt), und er daher Blut (worin das meiſte Leben des Menſchen wohnt) von Zeit zu Zeit durch Aderlaß und Blutigel abgezapft, oder den Körper mit vielen lauwarmen Bädern herabſtimmt, oder wenn er, einen erträumten Krankheitsſtoff (Lieblingsmaterie der materiellen Seelen allöopathiſcher Aerzte) auszuführen ſtrebend, Jahre lang, durch ſogenannte gelinde, Säfte reinigende (?) Laxanzen den kranken Körper noch vollends der beſten Nahrungsſäfte beraubt und ausmergelt, ſo werden jene, in ſolchen trefflichen Curen altkunſtmäßig erſchaffenen, ſchleichenden Arzneiſiechthume wegen dieſer unbarmherzigen Beraubung der Lebenskraft ſo unheilbar, daß an eine Wiederherſtellung nie zu denken iſt und nur ein ſchmählicher Tod den Kranken von den

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Mißhandlungen seiner Aerzte und seinen namenlosen Leiden befreien kann.

Traget Bedenken, ich bitte Euch! auf die Sektion der Leichname Eurer Lieferung zu dringen! Ihr thätet's nicht, wenn Ihr wüßtet, was Ihr da dem Kenner zu Tage fördert! Außer seltnen, angebornen Bildungsfehlern und etwanigen Folgen von Lastern des Verblichenen, was findet Ihr da für Abnormitäten, die nicht größtentheils Produkte Eurer schädlichen Arbeit, Eurer ärzlichen Unwissenheits- und Eurer therapeutischen Unterlassungs- und Begehungssünden wären? — Da zeigt sich, nicht, wie Ihr den Angehörigen gern einschwatzen möchtet, wie es vor Eurer Cur gewesen, sondern wie es durch Eure Cur geworden ist — nicht die Unheilbarkeit des Verblichenen vor Euern Curen, sondern nach Euern Curen. Es hilft Euch nichts, daß Ihr dabei so gern Eure subtil anatomisch terminologische Gelehrsamkeit auszukramen Gelegenheit nehmt, so wenig auch vom Kenner abzusehen ist, wie diese eine Bürgin Eurer Heilungsfähigkeit abgeben könne. Nicht Bereicherung pathologischer Anatomie ist das Resultat solcher Leichenöffnungen, sondern Offenbarung gräßlicher therapeutischer Anatomie, zu Eurer Schande — aller Eurer Umdeutelungen ungeachtet!

Auch die ersinnlich vollkommenste Heilkunst kann, selbst wenn letzt gedachte Schwächungen bei den Curen chronischer (psorischer) Uebel vermieden worden wären, dennoch jene, von anhaltendem Gebrauche großer Gaben starker, den Krankheiten an-

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gemeſſener Arzneien durch böſe Kunſt erzeugten, chroniſchen Arzneiſiechthume nie aufheben, ſelbſt die von einer anhaltend in vielen großen Gaben angewendeten, einzelnen, einfachen Arzneiſubſtanz zuwege gebrachten nicht; denn wo gäbe es Mittel, ſolche organiſch gewordnen Verderbniſſe ungeſchehen zu machen? Aber noch weit undenkbarer wären antidotiſche Mittel gegen die von Arzneigemiſchen erzeugten (chroniſchen) ſtändig gewordnen Uebel. Es iſt der beſten Heilkunſt offenbar unmöglich, dergleichen Lebensverhunzungen wieder aufzuheben, denn ſo gewiß nur die Erhaltungskraft in uns organiſche, ſtändige Verbildungen und Veränderungen hervorzubringen vermag zum Schutze und zur Rettung, entweder gegen die chroniſchen Miasmen *) oder gegen die feindſeligen Angriffe großer, langfortgeſetzter Gaben ſtarker, ungehöriger Arzneien der Allöopathen, eben ſo gewiß kann nur dieſe unſre Lebenserhaltungskraft die von ihr zuerſt angerichteten, organiſchen Verbildungen und Veränderungen in unſerm Innern allein wieder aufheben und zur Normalität wieder zurück bilden, doch nur nach Jahren und bei noch hinreichenden Leibeskräften.

*) Die zum Schutze gegen die Wuth chroniſch miasmatiſcher Krankheit (Pſora) von unſrer Natur veranſtalteten, innern Verbildungen, Afterorganiſationen und Desorganiſationen kann ſie bei hülfreicher Heilung der Pſora durch Homöopathik am ſchnellſten wieder aufheben und zurück bilden, die von verderblichem Arzneigebrauche veranlaßten aber bei weitem ſchwieriger.

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Nur bei einer sehr kräftigen, ungeschwächten jugendlichen Constitution und bei gutem, übrigen Verhalten ist es (nur) der Lebenskraft möglich, die organischen Verderbnisse, welche sie zur Abwehrung der Angriffe feindseliger Arzneipotenzen selbst mühsam errichtet hatte, allmälig (in 2, 3, 4 Jahren) wieder aufzuheben und zur Gesundheit wieder zurückzubilden, wenn die noch zum Grunde liegende Psora zugleich homöopathisch geheilt wird, die von unsrer Lebenskraft allein nie besiegt, nie ausgelöscht werden kann, und eben so wenig durch die unverständigen Pfuschcuren der sich so weise dünkenden Allöopathie.

Ist aber in solchen Fällen das Alter schon vorgerückt, drücken wohl gar Gram, Aergerniß oder Furcht und Mangel des Kranken Gemüth nieder, oder ist er noch überdieß durch Aderlässe, Blutigel, Abführungsmittel, u. s. w. geschwächt worden, so kann er nur dem unaufhaltbar heranschleichenden Tode mit Gewißheit entgegen sehen — das unvermeidliche Loos derer, die sich rühmen können, mehre der angesehensten Aerzte alter Schule und mehre unverständiger Weise ihnen angerathene Mineralbäder durchgebraucht zu haben. Ihnen kann dann niemand mehr helfen.

Subjektiv grausamer mag die That sein, wenn man seinen Feind aus Rache hinterrücks durchbohrt, objektiv aber grausamer ist's, einen Kranken, der unsre Hülfe ansprach, und dem mit den angemessenen Heilmitteln in seiner natürlichen Krankheit

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leicht und gewiß zu helfen war, sein Leben, bis es unerträglich wird, durch heimliche Zerstörungsmittel (unrechte Arzneien, auf kaum leserlichen Recepten — in täglich mehrern, auch wohl gesteigerten Gaben, halbe und ganze Jahre hindurch eingenöthigt), so zu untergraben, daß er in fortwährendem Jammer das elende Dasein trost- und rettungslos hinschleppen muß, ohne ersterben zu können, jenen corsisch Erdolchten um seinen schnellen Tod beneidend.

Bei dieser jedes Menschenherz zerreißenden Betrachtung, wie gefährlich es sei, als Kranker den verderblichen Händen der auf ihre alte Unkunst bis zur Narrheit stolzen, mit unverständlicher Aftergelehrsamkeit flunkernden Quacksalber kaum entrinnen zu können, die nur auf Kunden lauern, um sie mit allen erdenklichen Charlatankniffen an sich zu ködern, kann ich nicht umhin, meine bescheidnen Amtsbrüder, die gewichtigen, menschenfreundlichen Homöopathiker (o! **multa mecum pejoraque passi durate et vosmet rebus servate secundis!**), liebreich zu bitten, den unbilligen Druck von oben noch ein Weilchen zu verschmerzen, indeß aber unsre, in natürlichen, unverdorbnen Krankheiten so unfehlbar helfende göttliche Kunst nicht an solche rettungslose, bis in das innerste Mark verdorbene Kranke zu verschwenden, solche, durch allöopathische Vernichtungskunst bis an die Gränzen der Unheilbarkeit verhunzte Kranke um keinen Preis anzunehmen und sich bei solchen unternommenen Unmöglichkeiten dem Hohngelächter der be-

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rühmten Aerzte alter Schule nicht auszusetzen, die sich schon alle Mühe gegeben hatten, dieselben für baares Geld unheilbar zu machen. Lasset sie erst von diesen hochbetitelten Gesundheitsverderbern wieder in den ehemaligen Stand natürlicher Krankheit setzen, in welchem sie vor deren medicinischen Angriffen auf ihr Leben sich befanden, wenn sie's vermögen!

Ich bitte dagegen meine homöopathischen Collegen, sich vor der Hand mit den von Aerzten der alten Schule noch nicht verdorbnen Kranken zu begnügen, und wären es auch nur die Aermsten im Volke und selbst mit den schwersten, chronischen, natürlichen Krankheiten beladenen, und so sich lieber mit dem geringsten Lohne für ihre Mühe zu begnügen, wenn sie von diesen Armen nur überzeugt sind, daß sie, aus Mangel, nicht im Stande gewesen sind, andre (allöopathische) Aerzte gebraucht zu haben, also nicht durch ungehörige Arzneien verhunzt worden zu sein. Sie werden bei kärglicher Einnahme doch die unaussprechliche Freude haben, mit Gewißheit und schnell ihnen zur Gesundheit zu verhelfen, und so die hochfahrende Allöopathie zu beschämen, welche nicht heilen, nur mit einem Wuste von Arzneien Krankheiten verschlimmern und unheilbar machen kann — zur Warnung des bethörten Publikums. Nur die homöopathische Heilkunst kann alle natürliche, durch böse, allöopathische Kunst noch nicht verdorbene Krankheiten, so lange noch erträgliche Lebenskräfte da sind, wie durch Wunder in Gesundheit ver-

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wandeln, ohne mit Rationalität und Causalcuren zu prahlen.

So lange die milde, naturgemäße, sichre Heilkunst, die Homöopathik, noch nicht gefunden war, mußte jeder rechtschaffne und billige Menschenfreund das unübersehlige Heer Aerzte alter Schule innig bedauern, daß sie in der dunkeln Mitternacht ihrer schrecklich gelehrten Unwissenheit umhertappten, und daß ihr Eifer in Behandlung natürlicher Krankheiten statt dieselben zu bessern, oder gar zur gewünschten Heilung zu bringen, dieselben verdarb und unheilbar machte. Denn wer unter ihnen sollte den Wirwarr so vieler (angeblich grundgelehrter) grundloser, hypothetischer Lehren und naturwidriger, therapeutischer Satzungen und Verfahrungsarten mit, in ihrer eigenthümlichen Wirkung ungekannten Arzneien in sinnlosen Gemischen und vielen großen Gaben auseinander wirren? — wer unter ihnen das Falsche vom Wahren trennen und ihr Curverfahren auf eine naturgemäße, dauerhaft hülfreiche Handlungsweise hinleiten? Sie waren damals eben so sehr als diejenigen Kranken, welchen sie durch ihre alte, ungebesserte Methode schadeten, und wie noch jetzt, unendlich schaden, höchlich zu bedauern. Aber seitdem das Licht der allein naturgemäßen, in unverdorbnen, natürlichen Krankheiten Heil und Gesundheit durch specifische, gehörig bereitete, wenige, milde Arzneien bald und sicher herstellenden Lehre erschienen ist und durch ganz Europa in wundernswürdigen Thaten leuchtet, sind diejenigen, welche dieselbe nicht achteten,

sie verschmäheten und verfolgten, nicht mehr zu bedauern; sie verdienen, in ihrer Versessenheit auf ihr altes, Menschenbrüder hinrichtendes Curverfahren, nur Verachtung, Abscheu, und die unpartheiische Geschichte wird ihre Namen brandmarken ob ihrer Verschmähung der gewissen Hülfe, die sie ihren bedauernswürdigen Kranken hätten bringen können, wenn sie ihre Augen und Ohren nicht freventlich gegen die heilbringende Wahrheit verschlossen hätten!

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Homöopathische Werke

im Verlage der Baumgärtnerschen Buchhandlung zu Leipzig (Petersstraße Nr. 112), welche durch alle Buchhandlungen um beigesetzte Preise bezogen werden können:

Unumstößlicher, leichtfaßlicher Beweis für die in den Gesetzen der Natur begründete Wahrheit der homöopathischen Heilart. Zur Ueberzeugung von Zweiflern nach des Dr. Bigel, Leibarztes S. K. Hoheit des Großfürsten Constantin in Warschau, in seinem homöopathischen Werke mitgetheilten wichtigen und einigen eignen Erfahrungen, aufgestellt von Dr. C. Caspari. 8. Preis 8 Gr.

Die homöopathische Heilkunst und ihr Verhältniß zum Staate. Von Dr. G. Wilh. Groß, praktischem Arzte zu Jüterbogk, im Herzogthume Sachsen. gr. 8. broch. Preis 18 Gr.

Katechismus der Homöopathie, oder kurze und faßliche Darstellung der Grundsätze des homöopathischen Heilverfahrens, für Aerzte und Nichtärzte, von Dr. C. G. C. Hartlaub, ausübendem Arzte zu Leipz. 3te Aufl. 8. Preis 16 Gr.

Durch dieses Werk, welches von dem, mit der Homöopathie und Allöopathie genau bekannten Verfasser mit aller Sorgfalt ausgearbeitet ist, wird ein wahres Bedürfniß befriedigt. Es macht in gedrängter Kürze, uns auf eine, auch dem ununterrichteten Theile des Publikums verständliche Weise mit der viel angefeindeten, dennoch aber vielfältig geschätzten homöopathischen Heilkunst bekannt und verdient — namentlich von Layen — gelesen zu werden, damit ihnen die Grundsätze, die Verfahrungsart und der Werth der Homöopathie bekannt und sie dadurch in den Stand gesetzt werden, in Zukunft selbst ein der Sache angemessenes Urtheil zu fällen.

Systematische Darstellung der reinen Arzneiwirkungen, zum praktischen Gebrauch für homöopathische Aerzte, von Dr. C. G. C. Hartlaub, ausübendem Arzte zu Leipzig. gr. 8. 6 Bände in 8 Abtheilungen. in 8. Preis 21 Thlr.

Verdienstlicher für die homöopathische Heilkunst und förderlicher für das Studium derselben konnte wohl kaum ein Unternehmen seyn, als das hier angezeigte Werk, woran der Verfasser schon seit langer Zeit unermüdet arbeitete. Die homöopathischen reinen Arzneiwirkungen, welche theils in Hahnemann's reiner Arzneimittellehre, theils im Archiv für die homöopathische Heilkunst enthalten sind, theils noch ungedruckt zerstreut lagen, sind in demselben in eine solche Anordnung gebracht, daß der Leser die ähnlichen Wirkungen der verschiedenen Arzneien mit einem Blicke leicht übersehen und mit einander vergleichen kann. Zugleich hat der Verfasser in einem Anhange die charakteristischen Eigenthümlichkeiten der Arzneiwirkungen auf eine lichtvolle Weise zusammengestellt. Dieses Buch ist ein unentbehrliches Hülfsmittel für Alle, welche die Homöopathie ausüben, oder sich auch nur mehr als obenhin mit ihr bekannt machen wollen.

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Pharmacopöa homöopathica, edita a Dr. F. Hartmanno. E. s. t. Dispensatorium homöopathicum auctore Dr. Caspario. Denuo editum, auctum atque emendatum a Dr. F. Hartmann. gr. 8. geh. 12 Gr.

Homöopathische Pharmacopoe für Aerzte und Apotheker. Auch unter dem Titel: Dr. Caspari's homöopathisches Dispensatorium für Aerzte und Apotheker, worin nicht nur die bis jetzt bekannten, sondern auch die in Hofrath Hahnemann's neuestem Werke und in Hartlaubs und Trink's Arzneimittellehre enthaltenen Arzneien aufgenommen worden sind. Herausgegeben von Dr. F. Hartmann. Dritte vermehrte und verbesserte Auflage. gr. 8. geheftet 12 Gr.

Katechismus der homöopathischen Diätetik für Kranke, welche sich kleiner, unschädlicher, aber doch wirksamer Medizingaben nach der neuen Heilmethode bedienen und keine Fehler gegen die Diät begehen wollen, von Dr. Caspari. Zweite verbesserte und zeitgemäßere Aufl., von Dr. J. W. Groß. 8. Preis 12 Gr.

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zu einem der nützlichsten seiner Art, und verspricht uns [illegible] Aufnahme desselben bei dem nichtärztlichen Publiko.

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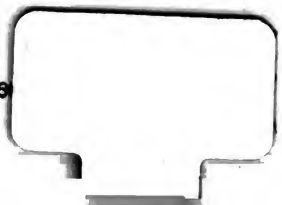

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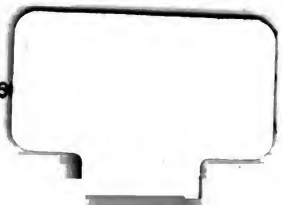

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A Message of Health

BY

RUSSEL C. MARKHAM, M. D.

MARQUETTE, MICHIGAN

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1914

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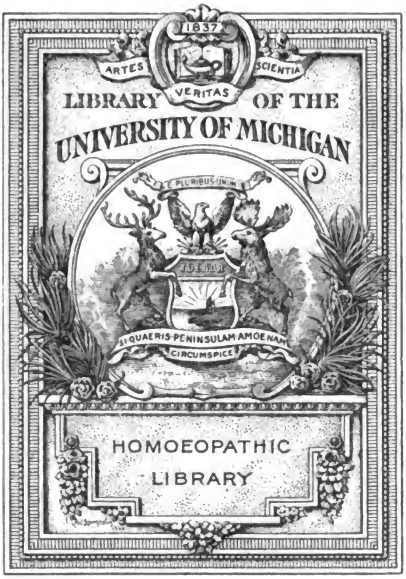

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CHAPTER I.

BLOOD MAKING.

A normal supply of good rich blood, normally circulated, furnishes the body with material for healthy growth and repair. There can be no permanent health without it.

You can't buy good blood to take the place of your own blood and have it delivered regularly. You must make it yourself. You have been made manager of a blood making factory, presuming you would qualify for the position, because your usefulness, health, happiness and life depend on the success you make of blood making.

There are comparatively few experts in blood making, judging from the number of hospitals, sanitariums, doctors and nurses ministering to those who have failed to make good blood. But there is a quiet, world-wide awakening to the importance of qualifying to make good blood. This is finding expression in the domestic science department of the public schools, and here and there cropping out in the best literature and slowly finding its way into the homes of the people. This is all splendid, and great good will ultimately come from it.

This little book is for those who desire to make

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good blood. It teaches the fundamentals of good blood-making. Without these fundamentals you are groping in the dark, and will sooner or later be picked up by an ambulance and rushed away to the hospital to be cut up or doctored up, and then turned loose into the darkness again to come back, sooner or later, to have the process repeated.

Nothing but knowledge will light your pathway and save you from sickness and untimely death. Nor will this unless you use it.

Blood, good or bad, is made from the food we eat, the things we drink, the tobacco we smoke, the thoughts we think.

Rich, first-class blood can only be made from the grains, the vegetables, the fruits, the dairy products, eggs, nuts, honey, water, suitable thoughts, all scientifically combined and delivered to the blood-making factory in suitable quantity and at the proper times. Possibly some meat may be added to this list. It, however, is not essential, and in the usual quantity eaten is harmful.

Let us stop here and ask a few questions:

Do you know as much about feeding yourself and family as you would expect a fifteen dollar man to know about feeding your horses and cattle and other live stock?

Do you know how many calories of protein,

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fat and carbo-hydrate foods entered into your ration of yesterday?

Do you know the sources and uses of these different classes of foods?

Do you know in what ratio they must be combined to make first-class blood?

Do you know your calory requirement per day, how to find it and how to plan a meal or a day's ration to meet it?

Do you know that the character of your thoughts influences your blood?

Do you know what the law of suggestion is and how to use it to your advantage without injuring your neighbor?

Can you define love and hate, and do you understand their power for good and evil?

If you owned a blood factory outside of your body from which you received your daily supply of blood, and you depended upon some one to manage it for you, he would have to know much more than is required to answer intelligently these questions if he were competent to fill the position of manager.

It is not less important because the factory is within the body and the workers unseen, and yourself the manager, that you should be equally intelligent if you expect to make good blood and have good health.

Before going farther let us understand a few fundamentals.

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Calory is a term used in estimating or measuring food values, just as yard is a term used to convey to the mind a knowledge of length. Technically, a calory is the amount of fuel required to raise one kilogram of water from a temperature of sixteen degrees, Centigrade, up to seventeen degrees.

Food is fuel. It not alone furnishes the material from which the body is made, but it is the source of our heat and energy, just as the fuel under the boiler is the source of heat and power in the locomotive.

Protein furnishes the blood with material for muscle building. Fat and carbo-hydrate supply heat and energy fuel.

The tables that are to follow show in what foods this material may be found. We now know definitely how these should be blended and how much we should take daily to meet the requirements of first-class blood. This will become plain as we proceed.

It will help to an understanding of diet and its importance if we remember that food and fuel are quite the same in many respects. Both must be burned to liberate their heat and energy. Fire without oxygen will not burn, whether in our furnace that heats our house or in our body. We may bank the furnace fire at night by closing the drafts and shutting out the oxygen, with-

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out damage to the coal. But when after a hearty meal at night we bank the human furnace fire by shutting out the oxygen by closing doors and windows, and sleep in an unventilated room, we delay the burning of the food fuel, and instead of remaining unchanged like the coal and ready for use the next day, it decays and gives off poisons which are absorbed. We get up with headache, foul breath, coated tongue, more tired than when we retired. In a word, we are self-poisoned. Why we must have fresh air is apparent.

It used to be thought that we must depend upon meat very largely for our protein. While it is true that meat is rich in protein you will note as you consult the tables that eggs, cheese, beans, peas, lentils, nuts, the grains are all able to furnish us with the protein we require.

The grains and the sweets are the great storehouses of the carbo-hydrates as you will see from a study of the tables, while milk, nuts and the olive furnish the fat we need.

Cotton-seed oil is coming into very general use as a cooking fat and also in the emulsified form to replace cod liver oil.

The burning of food in the body like the burning of wood or coal elsewhere results in ashes.

Some of the ashes resulting from burning protein food in the body are known under the names

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of urea and uric acid. The quantity of these ashes depends upon the quantity of protein food consumed. An excessive eater of meat, eggs, lean pork, and beans will have an excessive output of ashes, uric acid.

Uric acid is eliminated through the kidneys, and there is a limit to their ability to handle this substance. If not eliminated, uric acid in the form of sharp, irritating crystals, finds lodgment in the muscles and about the joints, causing pain, local irritation, congestion, inflammation, swelling, fever, loss of appetite and prostration; in a word, rheumatism. This, however, is but one of the evils of an excessive intake of protein. Bright's disease is another familiar example.

The fats and carbo-hydrates furnish as ashes carbonic acid gas and water. These are removed from the body with less danger to the organs of elimination, while an excess of these foods is stored about the body in the form of fat which later may be drawn upon as fuel for heat and energy in an emergency. An excessive amount of unnecessary fat finally becomes dangerous and should be guarded against.

From this brief general talk it is plain that we should know a great deal about food and how to use it intelligently if we are to make in our blood factory first-class blood, and out of it build a first-class body and maintain it in health.

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CHAPTER II.

FOOD VALUES.

The tables of food values that are to follow are arranged from data found in Government Bulletin No. 28, and may be regarded as authority of the latest and most reliable character. Let us now examine them and learn their practical value and use.

The numbers in the first three columns of the tables represent calories. In next to the last column you will note the number of ounces of each article of diet required to furnish 100 calories of food value. The last column states this amount familiarly as we are accustomed to see the portion served. While this last is only approximately correct, it offers a fair guide. However, a weighing scale is important to have to weigh the different portions until the eye becomes familiar with the amount as shown by the scale readings. A good reliable letter scale will answer nicely.

From this data balanced meals of known calory value can be constructed. They may be varied times without number, with or without meat, and maintain the physiological balance of one part protein, three and a half parts fat, five and a half parts carbo-hydrate (1, 3½, 5½).

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Such meals will be appetizing, handled joyously by the unseen workers in the blood factory without protest in their language of pain, or other evidence of their discomfort or abuse.

Splendid health and joy will be the rule.

You do not find in the tables coffee, tea, cocaine, alcohol, morphine or tobacco. Neither will you find them in Government Bulletin No. 28, classified as foods.

They are all drugs, habit forming drugs, without food value. No one should be deluded into thinking he is taking food when he is taking drugs, medicine that he does not need, but which, on the contrary, is an embarrassment to first-class blood making.

A cup of good coffee contains from three to five grains of caffeine; a good cup of tea about the same amount of theine, and in addition tannic acid, a constipating astringent. Because these drugs are so commonly used makes them none the less poisonous. They furnish a vast amount of business to the doctors, nurses, grocers and wholly unnecessary misery to their users. They are not in the plans and specifications of the Supreme Architect for making blood.

It cannot be too strongly emphasized that however carefully we may balance our meals, however accurately we may estimate and consume our calory requirements of food, however pains-

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takingly we may Fletcherize, we can destroy it all with worry, fear, anger or kindred mental states, or by unwise suggestions. Disease will then follow as the night the day. It is inevitable. The Supreme Architect has so decreed.

Now to the tables.

FOOD SUBSTANCES.

	Protein Calories	Fat Calories	Carbohydrate Calories	No. of Ozs. Containing 100 Calories	Average Portion
CEREALS.					
Arrowroot ...			100	.9	3 level tsp.
Barley, pearl, raw	9	3	88	1.	
Biscuits, hot..	12	8	80	1.2	
Bread, whole wheat	16	3	80	1.4	ordinary slice.
Bread, Graham	14	6	80	1.3	ordinary slice.
Bread, white..	14	5	81	1.3	ordinary slice.
Cornstarch raw			100	1.	3 scant tbsp.
Cornmeal raw.	10	5	85	1.	1/8 cup.
Corn bread...	12	16	71	1.3	
Crackers, soda.	9	20	71	.8	about 2½ square.
Crackers, oyster	12	11	77	.8	
Crackers, Graham ...	11	10	79	.8	
Grape Nuts ..	13	2	80	.9	3 heaping tsp.
Hominy cooked	11	2	87	4.2	large serving.
Macaroni	15	1	84	1.	
Oatmeal, boiled	18	7	75	5.6	large serving.
Oats, rolled..	17	16	67	.86	1/3 cup.
Post Toasties.	10	1	85	.85	ordinary serving.
Rice, raw	9	1	90	1.	

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	Protein Calories	Fat Calories	Carbo-hydrate Calories	No. of Ozs. Containing 100 Calories	Average Portion
Rice flakes, toasted	9	1	90	1.	ordinary serving.
Rice, boiled...	9	1	90	3.1	ordinary serving.
Shredded wheat biscuits	13	4	83	.94	one biscuit.
Triscuits	13	4	83	.94	two biscuits.
Tapioca, raw..	1	1	98	1.	
Wheat, cracked, raw	13	4	83	.95	
Wheat flour, pat. roll. proc.	13	2	85	1.	3 level tbsp.
Wheat, farina.	12	4	84	.95	
Wheat grits ..	12	4	84	.95	
Wheat germs.	12	5	83	.94	
Wheat flakes, toasted	15	4	80	.94	level saucer.
FRUIT.					
Apples, raw as purchased ...	3	5	92	7.2	two ordinary.
Apricots, cooked	5		95	4.7	ordinary serving.
Blackberries, raw	10	23	67	5.9	two servings.
Bananas, raw.	6	6	88	3.6	1 large.
Cherries, raw.	5	10	85	4.6	large serving.
Cherries, canned	5	1	94	4.	large serving.
Dates	3	7	90	1.	4 large.
Figs, dried...	5	1	94	1.1	1 large.
Grape fruit ..	7	4	89	7.6	half large.
Grapes, raw..	6	11	83	4.7	average bunch.
Grape juice...			100	4.2	small glass.
Lemons	10	16	74	8.	about two.
Oranges	6	4	90	6.7	very large one.
Olive oil		100		.4	3 tsp.
Olives, ripe...	3	90	7	1.3	
Peaches, raw.	7		93	8.4	3 ordinary.

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	Protein Calories	Fat Calories	Carbohydrate Calories	No. of Ozs. Containing 100 Calories	Average Portion
Peaches, sauce	6	2	92	7.3	2 servings.
Pineapple raw.	4	6	90	8.	2 servings.
Pineapple juice			100	4.6	small glass.
Pear sauce...	1	4	95	4.5	1 serving.
Pears, raw...	4	6	90	5.1	1 large.
Plums, raw...	5		95	4.3	
Prune sauce..	3		97	3.7	small serving.
Prunes, dried.	3		97	1.3	
Raisins	3	9	88	1.	30 seeded.
Raspberries, black	11	12	77	5.1	large serving.
Raspberries, red	9		91	6.2	large serving.
Strawberries, raw	12	16	72	8.8	two servings.
Strawberry sauce	3		96	3.5	one serving.
Tomatoes, raw	21	7	72	15.	4 servings.
Whortleberries.	4	37	58	4.1	1 serving.
NUTS.					
Almonds	13	76	11	1.	about six.
Brazil nuts...	10	86	4	1.	3 ordinary.
Cocoanut, prepared ...	4	77	19	.5	
Filberts (hazelnuts)	9	84	7	.5	
Hickory nuts .	9	85	6	.478	about ten.
Malted nuts ..	18	48	34	.71	
Pecans	5	86.4	8	.465	about eight.
Peanuts	19	65	15	.6	cent's worth.
Peanut butter.	19	69	11	.56	1 rounding tsp.
Pine nuts....	4	82	14	.5	
Walnuts	10	82	8	.5	about six.
VEGETABLES.					
Asparagus, raw	33	7	60	15.	

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	Protein Calories	Fat Calories	Carbo-hydrate Calories	No. of Ozs. Containing 100 Calories	Average Portion
Beans, string, fresh	22	7	71	8.2	2 large servings.
Beets, fresh..	15	2	83	7.4	
Carrots	11	9	80	8.	
Cauliflower, fresh	27	17	56	11.4	
Celery, raw...	24	4	72	18.8	12 average stalks.
Corn, fresh, green	13	10	77	3.4	medium helping.
Dandelion greens, fresh	16	13	17	5.6	
Lettuce	25	14	61	17.7	18 servings.
Peas, dried...	29	3	68	1.	1/8 cup.
Peas, fresh, green	30	5	65	3.4	medium serving.
Parsnips, fresh.	10	7	83	6.6	two servings.
Potatoes, raw.	10	2	87	4.1	one serving.
Potatoes, sweet	30	27	43	2.8	small serving.
Spinach, fresh.	35	12	53	15.	
Squash, canned	8	9	83	6.7	
Turnips, raw.	15	5	80	8.6	3 helpings.
Cabbage, raw.	24	10	66	11.	3 servings.
FLESH FOODS.					
Beef, dried, lean	71	29		2.	
Beef, round steak, cooked ..	62	37		1.9	small serving.
Beef, porter-house, broiled ...	34	66		1.2	small serving.
Beef, sirloin, cooked	51	49		1.8	small serving.
Beef, roast, cooked	34	66		1.2	small serving.

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	Protein Calories	Fat Calories	Carbohydrate Calories	No. of Ozs. Containing 100 Calories	Average Portion
Beef, tongue..	48	52		2.2	small serving.
Bacon	7	93		.5	small amount.
Bologna sausage	29	71		1.3	small serving.
Chicken, fricasseed .	40	60		1.9	ordinary serving.
Codfish, dried.	97	3		.4	small amount.
Goose	17	83		.8	very small helping.
Lard	1	99		.38	one inch cube.
Liver, calves..	62	38		2.8	ordinary serving.
Liver, pork..	65	35		2.6	ordinary serving.
Lamb chops, broiled	24	76		1.	1 ordinary chop.
Lamb, leg, roast	41	59		1.7	ordinary serving.
Mackerel	54	46		2.4	ordinary serving.
Pork tenderloin	53	47		1.8	ordinary serving.
Pork chops..	19	81		1.	small chop.
Pork, ham, salted	16	84		.8	small serving.
Pork, ham, boiled	29	71		1.2	small serving.
Pork, fat, salted	1	99		.4	small serving.
Salmon	44	56		1.7	ordinary serving.
Turkey	40	60		1.2	small serving.
Trout, brook...	81	19		3.4	large serving.
Veal cutlet...	54	46		2.2	medium serving.
White fish...	61	39		2.3	medium serving.
Oysters	48	24	27	7.	one doz. raw.
ANIMAL PRODUCTS.					
Butter	.5	99		.443	an inch cube.
Buttermilk ...	34	12	54	9.7	about 1¼ glasses.
Cream (18.5%) ..	5	86	9	1.7	¼ glass.
Cheese, cottage	76	8	16	3.16	4 cubic inches

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	Protein Calories	Fat Calories	Carbohydrate Calories	No. of Ozs. Containing 100 Calories	Average Portion
Cheese, American pale....	26	74		.77	1½ inch cube.
Cheese, full cream	25	73	2	.8	1½ inch cube.
Cheese, skim milk	45	52	3	1.2	2 inch cube.
Egg, whole, hen's	36	64		2.2	very large.
Egg, white, hen's	96	4		6.4	
Egg, yolk, hen's	17	83		.9	
Milk, whole..	19	52	29	5.	about ¾ glass.
Milk, condensed, sweet	11	23	66	1.	
Milk, condensed, unsweetened ("Evaporated cream") ...	22	49	29	2.	
Milk, skimmed.	37	8	55	9.4	about 1¼ glasses.
Oleomargarine	1	99		.45	about an inch cube.
Whey	15	10	75	12.8	about 1½ glasses.
BEVERAGES.					
Cereal coffee with sugar 1 tsp., cream 1 oz.	4	50	46	7.5	one cup.
Chocolate as purchased ..	8	72	20	.56	beverage to be made.
Cocoa as purchased ..	17	52	30	.69	beverage to be made.
Coffee and tea.	00	00	00		are drugs without food value.

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	Protein Calories	Fat Calories	Carbo-hydrate Calories	No. of Ozs. Containing 100 Calories	Average Portion
PIES.					
Apple pie	5	32	63	1.25	very small piece.
Custard pie...	9	32	59	2.	small piece.
Cream pie....	5	32	63	1.	very small piece.
Lemon pie....	6	35	59	1.34	very small piece.
Mince pie....	8	39	53	1.2	very small piece.
Squash pie....	10	42	48	2.	small piece.
PUDDINGS.					
Rice custard pudding	9	23	68	2.	small serving.
Tapioca pudding	8	18	74	2.2	small serving.
Tapioca with apples	1	1	98	3.	ordinary serving.
CAKES, ETC.					
Chocolate layer cake..	7	21	72	1.	very small piece.
Coffee cake...	8	19	73	1.	very small piece.
Cup cake	6	22	72	.9	very small piece.
Gingerbread .	6	23	71	1.	very small piece.
Sponge cake .	7	25	68	.9	very small piece.
Molasses cookies	7	19	74	.8	one ordinary.
Sugar cookies.	7	22	71	.8	one ordinary.
Ginger snaps.	6	19	75	.8	about four.
Lady fingers..	10	12	78	.8	about two.
Macaroons ...	6	33	61	.8	about four.
Vanilla wafers.	6	29	65	.8	about four.
Doughnuts ...	6	45	49	.8	½ ordinary one.
SUGARS.					
Brown cane sugar			100	.9	
Granulated ..			100	.9	three tsp.
Maple sugar..			100	1.	
Maple syrup..			100	1.2	four tsp.
Honey	½		99	1.	four tsp.

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CHAPTER III.

BALANCED MEALS ILLUSTRATING THE PRACTICAL APPLICATION OF THE PRECEDING TABLES.

The sample rations that follow are offered to show how practical the tables are.

The articles of diet that are included in these bills of fare are the ordinary things found in all households. They are simply combined in such a way and in such quantities as dietetic science teaches us to be correct. First-class blood can be made from not alone these particular bills of fare, but others of your own construction worked out in like manner.

BALANCED RATIONS FOR TWENTY-FOUR HOURS.

RATION No. 1 (with meat).

	Protein Calories.	Fat Calories.	Carbo-hydrate Calories.	Amount in Oz.	Average Portion.
Apples	3	5	92	7.2	1 or 2.
Oatmeal, boiled	18	7	75	5.6	generous serving.
Milk	19	52	29	5.	½ glass, generous.
Sugar	..	..	33	.3	1 tsp.
Toast	14	5	81	1.3	1 slice.
Butter	3	297	..	1.3	3 servings.
Doughnut	12	90	98	1.6	1 ordinary.
Mashed potato (see recipes).	13	52	90	4.3	1 serving.
Lamb chop ..	24	76	..	1.	1 ordinary.

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	Protein Calories.	Fat Calories.	Carbo-hydrate Calories.	Amount in Oz.	Average Portion.
Peas, fresh, green	30	5	65	3.4	1 serving.
Cream pie....	10	64	126	2.	1 piece.
Bread	42	15	243	3.9	3 slices.
Prune sauce..	3	..	97	3.7	1 serving.
Gingerbread ..	12	46	142	2.	1 piece.
Total No. Calories	203	714	1171		2088

RATION No. 2 (without meat).

Orange	6	4	90	6.7	1 large.
Grape nuts....	13	2	80	.8	3 heaping tsp.
Cream for cereal and berries..	5	86	9	1.7	about ¼ glass.
Toast	14	5	81	1.3	1 slice.
Butter	3	297		1.3	3 servings.
Mashed potatoes	13	52	90	4.3	1 serving.
Cheese souffle (see recipes)	46	139	47	4.7	generous serving.
Green corn....	13	10	77	3.4	1 serving.
Rice pudding (custard) ..	18	46	146	4.	1 serving.
Bread	42	15	243	3.9	3 slices.
Black raspberries	11	12	77	5.1	generous serving.
Sugar			33	.3	1 tsp.
Coffee cake...	16	38	146	2.	1 piece.
Total No. Calories	200	706	1118		2024

RATION No. 3 (without meat).

Banana	6	6	88	3.6	1 large.
Post toasties.	10	1	85	5	1 ordinary serving.
Milk	10	26	15	2.5	about 1/3 glass.
Cream (18.5%) ..	2	43	5	.85	about 1/8 glass.
Toast	14	5	81	1.3	1 slice.

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	Protein Calories.	Fat Calories.	Carbo-hydrate Calories.	Amount in Oz.	Average Portion.
Mashed potato	13	52	90	4.3	1 serving.
Eggs a la Calcutta (see recipes)	78	162	138	6.8	2 servings.
Lettuce	1	1	4		1 serving.
Lemon or vinegar	0	0	0		enough for lettuce.
Sugar			33	.3	1 tsp.
Apple pie.....	10	64	126	2.5	1 piece.
Bread	42	15	243	3.9	3 slices.
Butter	3	297		1.3	3 one inch cubes.
Pear sauce...	1	2	41	2.2	1 serving.
Cup cake.....	12	44	144	1.8	1 ordinary.
Total No. Calories	202	718	1098		2018

Exact balance would be 201.8, 705, 1109, which is very close to what we have.

These balanced rations are offered simply as suggestions.

They may readily be increased or decreased to suit the calory requirement.

They may be divided into two or three meals, having the heavier meal at such time as best suits the work and habits.

By referring to the tables, with these rations before you, substitutions may be made with little trouble and still maintain the balance of 2, 7, 11, or 1, 3½, 5½.

You will note how easy the protein is maintained without meat. With a little thoughtful

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planning this may be done indefinitely with unlimited variety. You will find it a great advantage to the purse and not less so to the health.

RATION No. 4 (without meat).

	P.	F.	C.	
1 orange	6	4	90	
Cream of wheat	12	4	84	
1 tsp. sugar			35	
1/8 glass cream	2	43	5	
1 egg	36	64		
1 slice toast	14	5	81	
1 butter, .4 oz.	1	99		
Pea puree	39	103	107	
Crackers	24	22	154	
Celery (2 stks.)	4	1	12	
Mashed potatoes	13	52	90	
1 slice bread	14	5	81	
1 butter	1	99		
Rice pudding	13	6	223	
Breaded tomatoes	14	67	77	
1 slice bread	14	5	81	
Pear sauce	1	4	85	
Cake	7	21	74	
Butter	1	99		
	216	704	1279	Total, 2199
Exact balance	220	770	1210	

The protein in this ration is almost an exact balance, while the fat is a trifle low and the carbohydrate a little high.

A couple of teaspoonfuls of olive oil would bring up the fat and a little less bread lower the carbo-hydrate. However, it is sufficiently near the balance as it is to answer every purpose.

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RATION No. 5 (without meat).

	P.	F.	C.	
1 orange	6	4	90	
Boiled rice	9	1	90	
Sugar (1 tsp.)			35	
Cream (1/8 glass)	2	43	6	
1 egg	36	64		
1 slice toast	14	5	81	
Butter (.4 oz.)	1	99		
Macaroni and cheese	34	97	86	
1 baked potato	10	2	87	
Cream for potato (1/8 glass).	2	43	6	
Celery (2 stks.)	4	1	12	
1 slice bread	14	5	81	
Butter	1	99		
Boiled custard with cocoanut.	41	113	130	
Rice with tomato sauce	21	54	146	
1 slice bread	14	5	81	
Butter	1	99		
Strawberry sauce	3		96	
	213	734	1026	Total, 1973
Exact balance	197	690	1084	

This is sufficiently near the balanced ration for all practical purposes and offers a ration that will furnish energy, heat and repair material for muscle waste from all ordinary labor for one who requires about this calory ration.

Using these rations as guides, an endless variety may be had by consulting the tables and recipes, dropping out something in these and putting in its place something else of about its equivalent value. Or from the tables working independently you can make your own rations.

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CHAPTER IV.

SIMPLE RECIPES AND THEIR FOOD VALUES.

The following recipes are made up from the tables and are prepared for a family of two people. They are used in making up the above rations, as will be seen in consulting them. Like the bills of fare, these are but guides or hints to the wide use the diet tables will serve.

Let the tables guide you and it will be a pleasing and profitable pastime to make up your own favorite dishes, keeping out things not found in the tables.

Most appetizing and healthful things can be made by a little diligent thinking and planning from very simple things; and, I may add, within the range of the modest purse.

Try it and watch your grocery and meat bills, to say nothing of the doctor's bills, grow smaller.

Health, happiness and the bank account will all loom up big.

MASHED POTATOES (FOR TWO).

	Protein	Fats	Carbo-hydrate
2 medium large potatoes, boiled (7.2 oz.)	22	4	174
Butter (.4 oz.)		99	
1 oz. skimmed milk	4	1	6
Total calories	26	104	180—310

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POTATO SOUP (FOR TWO).

	Protein	Fats	Carbo-hydrate
Mashed potatoes (4 oz.)	13	52	90
1½ cups skimmed milk (14.1 oz.)	55	12	82
Butter (.8 oz.)	1	198	
1 level tablespoonful flour (1/3 oz.)	4	1	28
Salt.			
Total calories	73	263	200—536

Make a cream sauce of the milk, flour and butter; season to taste; blend in the mashed potatoes and let come to a boil. Stir constantly. (If a small onion is boiled with the potato and the potato water added to the soup, the flavor is delicious.)

SCRAMBLED EGGS (FOR TWO).

	Protein	Fats	Carbo-hydrate
3 large eggs	108	192	
½ cup skimmed milk (4.7 oz.)	18	4	27
Butter (.4 oz.)		99	
Salt.			
Total calories	126	295	27—448

GOLDEN ROD EGGS (FOR TWO).

	Protein	Fats	Carbo-hydrate
4 slices of toast	56	20	324
¾ cup skimmed milk (7 oz.)	28	6	41
2 large eggs	72	128	
Butter (.8 oz.)	1	198	
Flour (2 level tablespoons)	8	2	56
Salt (1/8 teaspoon).			
Total calories	165	354	421—940

Boil eggs 7 minutes, shell, and separate yolks and whites. Make cream sauce of milk, butter and flour; season; add egg whites cut into small pieces. Dip toasts into boiling salted water, place on platter, pour over them the cream sauce, and rub the yolks of eggs through a sieve over all.

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MACARONI AND CHEESE (FOR TWO).

	Protein	Fats	Carbo-hydrate
Cheese (.8 oz.)	25	73	2
6 sticks macaroni (1 oz.)	15	1	84
½ cup skimmed milk (4.7 oz.)	18	4	27
2 soda crackers, crumbed (2/3 oz.)	9	17	59
Butter (.4 oz.)		99	
Total calories	67	194	172—433

Boil macaroni in salted water (1/8 teaspoon salt) for 30 minutes. Heat milk, add cracker crumbs, butter and cheese, season to taste, let cook till cheese is melted. Stir macaroni with sauce, let stand till cold; heat in double boiler when ready to serve, or bake in oven till brown.

BREADED TOMATOES (FOR TWO).

	Protein	Fats	Carbo-hydrate
Tomatoes, canned (10 oz.)	14	5	48
Soda, large pinch.			
3½ soda crackers, crumbed (1.2 oz.)	14	30	106
Butter (.4 oz.)		99	
Total calories	28	134	154—316

Season to taste.

A small onion adds delicious flavor.

BAKED CUSTARD (FOR TWO).

	Protein	Fats	Carbo-hydrate
2 large eggs	72	128	
1 cup skimmed milk (9.4 oz.)	37	8	55
Sugar (2 heaping sugar spoons)			133
Pinch of salt.			
Grated nutmeg.			
Total calories	109	136	188—433

Beat eggs slightly in baking dish; add milk, salt, sugar and nutmeg; stir thoroughly. Set dish in pan of boiling water in moderate oven and bake 15 minutes, keeping it covered with paper.

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SPLIT PEA PUREE (FOR TWO).

	Protein	Fats	Carbo-hydrate
1/3 cup split peas (2 2/3 oz.).....	77	8	181
2½ cups water.			
Salt.			
Butter (.8 oz.)	1	198	
1 scant tablespoon cornstarch (1/3 oz.).			33
Total calories	78	206	214—498

Let peas stand about 12 hours in the cold water; then add salt and boil till soft (at least 1 hour), replacing water that evaporates. Add butter, also the cornstarch dissolved in a little cold water. Let come to boil and serve.

ROLLED OATS PUDDING (FOR TWO).

	Protein	Fats	Carbo-hydrate
2/3 cup raw rolled oats	34	32	134
1½ cups water, salted.			
30 raisins (1 oz.)	3	9	88
Sugar (2 heaping sugar spoons).....			133
Total calories	37	41	355—433

Cook all together thoroughly in double boiler or fireless cooker (at least two hours).

BOILED CUSTARD (FOR TWO).

	Protein	Fats	Carbo-hydrate
1 cup skimmed milk (9.4 oz.)	37	8	55
1 tablespoon cornstarch (.3 oz.).....			33
1 large egg	36	64	
Sugar, 2 heaping sugar spoons			133
Nutmeg, grated.			
Pinch of salt.			
Cocoanut (1 oz.)	8	154	38
Total calories	81	226	259—566

Heat milk; beat egg slightly, add sugar, salt, milk, nutmeg and the cornstarch dissolved in a little cold water; stir all into

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milk and let cook till thick, stirring constantly. Add cocoanut only if desired.

CREAM SAUCE (FOR TWO).

	Protein	Fats	Carbo-hydrate
½ cup skimmed milk (4.7 oz.)	18	4	27
Butter (.4 oz.)		99	
Flour, 1 level tablespoon (1/3 oz.)...	4	1	28
Salt, 1 pinch.			
Total calories	22	104	55—181

Heat milk; pour a little onto the blended flour and butter and stir till smooth, pour back into rest of milk, season and cook till thick enough, stirring constantly.

MACARONI AND TOMATO SAUCE (FOR TWO).

	Protein	Fats	Carbo-hydrate
6 sticks macaroni	15	1	84
Tomatoes, canned (5 oz.)	7	3	24
Pinch of soda, large.			
¼ cup skimmed milk (2.35 oz.)	9	2	14
Butter (.4 oz.)		99	
Flour, 1 level tablespoon (.3 oz.).....	4	1	28
1 soda cracker, crumbed	4	8	29
Total calories	39	114	179—332

Boil macaroni 30 minutes. Heat tomatoes with soda. Make cream sauce of milk, flour and butter; add cracker crumbs and heated tomatoes; season and add macaroni. Let boil up and serve.

CANNED CORN (FOR TWO).

	Protein	Fats	Carbo-hydrate
1/3 can of corn (7 oz.)	25	20	154
¼ cup skimmed milk (2.35 oz.)	9	2	14
Butter (.4 oz.)		99	
Pinch of salt.			
Total calories	34	121	168—323

Mix all ingredients and heat to boiling point. Serve immediately.

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SALMON SOUFFLE (FOR TWO).

	Protein	Fats	Carbo-hydrate
Salmon (3.4 oz.)	88	112	
½ cup skimmed milk (4.7 oz.)	18	4	27
1 large egg	36	64	
2½ soda crackers, crumbed (.8 oz.)	9	20	71
Butter (.4 oz.)		99	
Pinch of salt.			
Total calories	151	299	98—548

Heat milk; add shredded salmon, cracker crumbs, butter and salt, and let come to a boil. Remove from stove, add beaten yolk of egg, then fold in the white beaten very light. Turn into buttered baking dish and bake in moderate oven 15 minutes.

CRACKED WHEAT PUDDING (FOR TWO).

	Protein	Fats	Carbo-hydrate
¼ cup cracked wheat	26	8	166
1 cup boiling salted water.			
30 seeded raisins (1 oz.)	3	9	88
Sugar, 2 heaping sugar spoons			133
Total calories	29	17	387—433

Mix all ingredients and cook 12 hours in fireless cooker, reheating once during this time if necessary. Can't cook too long.

CREAM SALMON ON TOAST (FOR TWO).

	Protein	Fats	Carbo-hydrate
3 slices toast	42	15	243
Salmon (3.4 oz.)	88	112	
¾ cup skimmed milk (7 oz.)	28	6	41
Butter (.8 oz.)	1	198	
Flour, 1 level tablespoon	4	1	28
Total calories	163	332	312—807

Make cream sauce of milk, flour and butter, add shredded salmon and pinch of salt. Cook till thick, stirring constantly. Dip toasts in boiling salted water, place on platter and pour sauce over them.

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RICE WITH TOMATO SAUCE (FOR TWO).

	Protein	Fats	Carbo-hydrate
¼ cup raw rice	22	2	225
Tomatoes, canned (5 oz.)	7	3	24
¼ cup skimmed milk (2.35 oz.)	9	2	14
Butter (.4 oz.)		99	
Flour, 1 level tablespoon	4	1	28
Total calories	42	107	291—440

Boil rice 30 minutes in salted water. Heat tomatoes with large pinch of soda. Make cream sauce of milk, flour and butter, season, add tomatoes pressed through sieve. Pour whole over rice, after boiling up, and serve.

CHEESE SOUFFLE (FOR TWO).

	Protein	Fats	Carbo-hydrate
½ oz. cheese	31	91	
½ cup skimmed milk (4.7 oz.)	18	4	27
1 large egg	36	64	
2½ soda crackers, crumbed (.8 oz.)	9	20	71
Butter (.4 oz.)		99	
Pinch of salt.			
Total calories	94	278	98—470

Make same as salmon souffle, substituting cheese for salmon, and letting the sauce cook till cheese is melted before removing from stove.

EGGS A LA CALCUTTA (FOR TWO).

	Protein	Fats	Carbo-hydrate
¼ cup raw rice	22	2	225
2 large eggs	72	128	
½ cup skimmed milk (4.7 oz.)	18	4	27
Butter (.4 oz.)		99	
Flour, 1 level tablespoon	4	1	28
Cheese (1 oz.)	31	91	
Salt.			
Total calories	147	325	280—752

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Boil rice 30 minutes in salted water. Make cream sauce of milk, butter and flour, add cheese and 1/8 teaspoon salt, and cook till cheese is melted, stirring constantly. Boil eggs hard, shell, cut into small pieces in center of hot platter; place boiled rice around edge of platter, surrounding eggs, and pour the cheese sauce over whole.

CREAM OF TOMATO SOUP (FOR TWO).

	Protein	Fats	Carbo-hydrate
Canned tomatoes (7 oz.)	10	2	34
Large pinch of soda.			
1½ cups skimmed milk	55	12	82
Butter (.8 oz.)	1	198	
Flour, 3 level tablespoons	13	2	85
1/8 teaspoonful salt.			
Total calories	79	215	201—495

Heat tomatoes, adding large pinch of soda. Make a cream sauce of milk, flour and butter; add salt and heated tomatoes and let come to boiling point and serve.

MUFFINS (FOUR LARGE ONES).

	Protein	Fats	Carbo-hydrate
1 large egg	36	64	
2 heaping tablespoons sugar			77
Pinch of salt.			
½ cup skimmed milk	18	4	27
1 cup sifted flour (5 oz.)	65	10	425
1 teaspoon baking powder.			
Butter, melted (.4 oz.)		99	
Total calories	119	177	529—825

Sift flour four times. Beat the egg very light, add sugar, salt and milk, and stir well; add the flour and baking powder mixed, and lastly the melted butter. Stir thoroughly with beating motion. Pour into buttered muffin rings and bake about 15 minutes in moderate oven.

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CHAPTER V.

HOW TO ESTIMATE INDIVIDUAL CALORY REQUIREMENTS

TABLE OF HEIGHTS AND WEIGHTS AT VARYING AGES.

Adopted by The Northwestern Mutual Life Insurance Company.

Light face figures are 20 per cent. under and over average.

Ages		15-24	25-29	30-34	35-39	40-44	45-49	50-54	55-60	
Ft.	In.	96	100	102	105	106	107	107	107	
5	0	**120**	**125**	**128**	**131**	**133**	**134**	**134**	**134**	Average weight
		144	150	154	157	160	161	161	161	
		98	101	103	105	107	109	109	109	
	1	**122**	**126**	**129**	**131**	**134**	**136**	**136**	**136**	Average weight
		146	151	155	157	161	163	163	163	
		99	102	105	106	109	110	110	110	
	2	**124**	**128**	**131**	**133**	**136**	**138**	**138**	**138**	Average weight
		149	154	157	160	163	166	166	166	
		102	105	107	109	111	113	113	113	
	3	**127**	**131**	**134**	**136**	**139**	**141**	**141**	**141**	Average weight
		152	157	161	163	167	169	169	169	
		105	108	110	112	114	115	116	116	
	4	**131**	**135**	**138**	**140**	**143**	**144**	**145**	**145**	Average weight
		157	162	166	168	172	173	174	174	
		107	110	113	114	117	118	119	119	
	5	**134**	**138**	**141**	**143**	**146**	**147**	**149**	**149**	Average weight
		161	166	169	172	175	176	179	179	
		110	114	116	118	120	121	122	122	
	6	**138**	**142**	**145**	**147**	**150**	**151**	**153**	**153**	Average weight
		166	170	174	176	180	181	184	184	
		114	118	120	122	124	125	126	126	
	7	**142**	**147**	**150**	**152**	**155**	**156**	**158**	**158**	Average weight
		170	176	180	182	186	187	190	190	
		117	121	123	126	128	129	130	130	
	8	**146**	**151**	**154**	**157**	**160**	**161**	**163**	**163**	Average weight
		175	181	185	188	192	193	196	196	
		120	124	127	130	132	133	134	134	
	9	**150**	**155**	**159**	**162**	**165**	**166**	**167**	**168**	Average weight
		180	186	191	194	198	199	200	202	
		123	127	131	134	136	137	138	138	
	10	**154**	**159**	**164**	**167**	**170**	**171**	**172**	**173**	Average weight

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Ages	15-24	25-29	30-34	35-39	40-44	45-49	50-54	55-60	
	185	191	197	200	204	205	206	208	
Ft. In.	127	131	135	138	140	142	142	142	
5 11	159	164	169	173	175	177	177	178	Average weight
	191	197	203	208	210	212	212	214	
	132	136	140	143	144	146	146	146	
6 0	165	170	175	179	180	183	182	183	Average weight
	198	204	210	215	216	220	218	220	
	136	142	145	148	149	151	150	151	
1	170	177	181	185	186	189	188	189	Average weight
	204	212	217	222	223	227	226	227	
	141	147	150	154	155	157	155	155	
2	176	184	188	192	194	196	194	194	Average weight
	211	221	226	230	233	235	233	233	
	145	152	156	160	162	163	161	158	
3	181	190	195	200	203	204	201	198	Average weight
	217	228	234	240	244	245	241	238	

Consult the table for what you should weigh at your age. If your weight corresponds with the table multiply it by fifteen (15), and this will very closely give your average daily calory requirement.

To illustrate: Supposing your height is 5 ft. 10 in., and your age 40 to 44. The table shows your normal weight to be 170 pounds. If that is your weight multiply 170 and 15 and you have 2550, your average daily calory requirement.

If you are doing office work and taking little physical exercise, 2000 will do you nicely. If you are working vigorously in the open air on a cold winter day, you may require 3000 calories. But this will be rarely necessary.

To determine the number of protein calories you will require, divide the total number by ten, or simply cut off the last figure at the right. In this case it will be 255. Multiply this by 3½ and

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it will give the fat required, and by 5½ and you have the carbo-hydrate.

To summarize, we have the following:

170x15 equals 2550, total calories needed daily.

2250 divided by 10 equals 255, the protein requirement.

255 x 3½ equals 892.5 calories, the fat requirement.

255 x 5½ equals 1402.5, the carbo-hydrate requirement.

If your weight is above the normal, use the black face figures in the first multiplication. If you are below the normal use your own weight figures until you finally reach the normal. To be overweight is not a sign of health. To be under weight is not a sign of sickness unless it goes too far under.

Remember that in using the tables in this book, this last included, that they are valuable guides, but are to be used with judgment. They bring to you the combined laboratory findings of acknowledged authorities of the world, such men at Voit, Moleschott, Ranke, Forster, Hultgren, Landergren, Atwater, Snyder, Studemund, Schmidt, Chittenden, Kellogg, Sadler and others.

I have accepted the low protein and lower calory requirements as taught by Chittenden and

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confirmed by many years of observation in a large practice as well as in my own home. Individual cases may require a little less fat or a little more. This may be true of the carbohydrates also, but very seldom indeed will the higher protein be called for, except at the beginning of the change from a higher to a lower ratio. Change, as a rule, should be gradual. Going hand in hand with this teaching is Fletcherism, the thorough mastication and insalivation of all food and drink, save water. This of itself will regulate protein balance in the great majority of cases.

Should you desire to change the calories into grams, divide the protein or the carbo-hydrate calories by 4.1 and the fat calories by 9.3 and the results will be expressed in grams. Divide each of these by 28.35 and you will have ounces. 4.9 and 28.75 as divisors will give approximate results that will answer for ordinary purposes of comparison and estimate.

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CHAPTER VI.

THE CHILDREN.

The mother's milk is the ideal nourishment for the baby until it is at least nine months old. But it often happens that this ideal cannot be realized and a substitute must be provided.

The market is flooded with baby foods and each claims to furnish nourishment just as good if not better than the mother can supply at her best. Happily science has solved this problem for the baby without running contrary to Nature's ways.

Cow's milk offers a perfect substitute for the mother's milk after it has been suitably modified.

It differs from the mother's milk, however, in one very important particular, namely, in casein behavior.

The casein in the cow's milk coagulates in a solid mass and is often ejected from the stomach in a dense curd. The casein in the mother's milk coagulates in a feathery, floculent manner like snow flakes.

Before the cow's milk is suitable for the baby this condition must be attained. The reason is simple. The pylorus, the gateway leading from the stomach into the intestine, is very narrow in the first months of the child's life, and a large

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curd coming against it not only cannot go through, but causes a spasm and pain and the final ejection of the stomach contents. However much the child eats, it is really starving if the food cannot pass this gate.

Then the mother's milk in the first months is rich in fat and sugar and low in casein. Our modified milk must be like this if it is to agree with the baby.

The mother's milk is never boiled; neither must the modified be boiled or Pasteurized nor have in it any starches or anything akin to them. Up to six months the baby's stomach cannot digest starch or cane sugar.

The physiological laboratory has taught us how to take cow's milk, distilled water or other pure water, sugar of milk, and lime water and so combine them that all the conditions of ideal mother's milk are met. We can provide for the flocculent, snowflake casein, the fat and sweet, each having the percentage that combined will make the balanced meal for the baby.

We need to know the baby's age, his physical condition, what he has been taking and with what results, his weight, and in what way he is not normal, if this condition exists; then his food formula can be written that will suit his present condition and be good for a month, probably. From month to month it must be changed just

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as the mother's milk naturally changes from month to month.

I have taken starved babies reduced to skin and bones and put them on modified cow's milk after the plan outlined and had them thrive from the first day.

It should not fail for it is scientifically correct.

During the second year a gradually lessened milk supply and an increased grain diet will naturally follow, the milk still being the chief bill of fare, but requiring less and less modification.

Columbia University, New York, issues a bulletin for general distribution, entitled "The Feeding of Young Children."

It was prepared especially for the Committee on Foods and Feeding, of the Child Welfare Exhibit, New York, 1911.

It is so fresh from the latest authoritative teaching and so in agreement with my long experience that I am quoting liberally from it, as follows:

"THE FEEDING OF YOUNG CHILDREN.

"Feed a growing child properly and you have helped to make a good citizen. Every child has a right to a useful body and mind, but in order to have either he must be given the right kind of food at the proper time. The food must do two

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things, first, make the child grow; second, give energy for constant activity in the form of play or work.

"Until the child has its growth, he must make bone, blood, muscle, brain and all other tissues.

"The food should contain many different materials as it supplies many different wants. Children need more food in proportion to their size than grown people.

"Part of the food is used at once to help the child run about, the rest to make the body grow. Meals should be given very regularly. If a child goes without breakfast he may be tired out before noon, and the parts of his body which are growing will have to go without the material needed to build them up at the very time when it is most necessary; then we say, 'the child's growth is stunted.'

"On the other hand, food must not be given so often that the stomach has no chance to rest, or the meals so close together that the appetite is 'spoiled.' Such an appetite is dangerous, for it means that the child will refuse both the proper kind and the proper amount of food. Children from two to five years of age need four meals a day, older ones three, at fixed hours.

"Between meals, if the child is hungry, he may have plain bread, bread and butter, or bread and milk; then he will not be tired out, nor will he eat too much.

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"Children's stomachs are not as strong as those of grown people, and a child should not eat the same kind of food as an adult any more than he should wear the same kind of clothes. (The closer the adult keeps to the simple fare of the child the better for him and his inside workers.)

"Milk is the best food for children of all ages; it has everything needed to make a child grow. It need not all be taken as a liquid; it may be used in cooking cereals and vegetables, or in making bread, soup, junket, custard, blanc mange and other simple puddings.

"A dish of well-cooked cereal should be given every day. Breakfast cereals need to be cooked three hours or more. With cereal, milk or cream should be served, preferably without sugar; syrup or butter are undesirable, as a rule.

"Cereals made from the whole grain, such as rolled oats and rolled wheat (and shredded wheat and triscuits), are better body-builders than those with the bran removed, such as cream of wheat, farina, etc., so the former should be given often.

"Eggs may be used in custard, bread puddings and other simple desserts and in soups to good advantage (and two or three times a week a soft cooked egg may be given. It should never be fried).

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"Children cannot thrive without fruit. Some kind should be supplied every day. For the youngest, give orange juice or prune pulp; for the older ones, any mild fresh fruit in perfect condition; or stewed dates, prunes, seedless raisins and figs, baked bananas or apples, all cooked without sugar. Too much sugar will harm the digestion and destroy the appetite.

"Some kind of fresh vegetable should also be given daily. Both fruits and vegetables are rich in material for the bones, blood and other parts of the body. Begin with mild-flavored vegetables, as carrots, spinach, string beans, thoroughly cooked and rubbed through a sieve or finely mashed. For older children these need not be mashed. Well cooked spinach, celery, onions, cauliflower, peas, turnips, squash and baked potatoes are all good.

"Little children should never be allowed raw vegetables.

"Provide plenty of bread and butter, cereals and milk. A child is not likely to overeat of such fare.

"Do not give meat to children under eight years of age. (Even older children can be fed on a balanced meal to their advantage without meat.)

"For dessert, choose simple puddings, as junket, rice, cornstarch, tapioca, or other cereal

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puddings; plain custards; fresh or stewed fruit.

"For children under six years give sweet fruits as far as possible in preference to plain sugar. Do not allow children to eat candy between meals. A small piece of pure candy or sweet chocolate may be allowed the older children with dessert for dinner.

"If children show a distaste for milk, cereals and other plain food, cut down the supply of sweets and other highly flavored food.

"The cultivation of a rational appetite is part of the training of children.

"Never give fried food, pastry, or hot bread, fresh rolls, or any cake except plain cookies, gingerbread, or sponge cake, and these latter only to older children in limited quantity.

"Syrups and nuts (unless ground to a paste) should not be given to children under five years old, and then only sparingly.

"Allow no tea, coffee, beer, lemonade or soda water.

"Some variety is necessary for health and proper growth.

"Never allow children to make a meal of only one article of food unless it is milk.

"Learning to eat the right food in the right way is one of the important parts of a child's education.

"Do not encourage whims nor permit children

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to complain of their food or simply play with it.

"Do not make suggestions which will spoil their appetites for that which is good for them. If you do not like some food which they should eat, do not let them know it. They are quick to imitate their elders.

"At the same time, train them to accept the fact that their food is different in kind from adults (if you are taking a gambler's chance still with food); that they cannot expect to taste everything if they sit at the family table.

"Systematic training in chewing should begin very early. Do not have all the food so soft that there is nothing to chew. Toast, stale bread or Zwieback are better forms of bread for this purpose (also triscuits).

"A liberal amount of water is necessary for health. See that the children drink plenty of it, especially in hot weather, but do not let them wash down their food with it.

"A glass the first thing in the morning and the last thing at night is very desirable.

"The quantity of food varies greatly with the size and activity of the child. Hence it is difficult to give exact rules as to amounts."

The tables of food values and the rule for determining calory requirements will be of great service even with the children. Approach the balanced meal with them as early as possible,

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and they will grow up splendid specimens of your loving care and intelligence.

Do not tell the children certain things will make them sick. Rather keep the ideal before them, and what will bring it into realization. Negative teaching is always to be condemned and avoided.

Finally, "let your light so shine" that they may not lose the way. Example wins where precept fails.

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CHAPTER VII.

PUGILIST EXTRAORDINARY

It is not often that we may draw a valuable lesson from a professional pugilist. But Freddie Welsh is "pugilist extraordinary," not because he is at this present time the light weight champion of England, but because he never eats meat when in training for his battles. Here is what he says of his system:

"I am a strict vegetarian when training because I have found I am stronger, swifter and more enduring when I am on a non-meat diet. Also I have found that I can control my weight better. When I gained my decision over Abe Attell I had trained on a strict diet of fruits and nuts, at the same time 'Fletcherizing' (thoroughly masticating) my food. Usually, however, besides nuts and fruits I eat eggs, salads, macaroni, beans, peas, cheese, a great deal of olive oil, honey and whole wheat bread. I believe in an abundance of fresh air. I do not use tobacco, liquor, tea or coffee. I eat only two meals a day. The only way to keep fit is to lead a natural life. That is what my system amounts to."

This pugilist is wise beyond his class and offers us all a valuable lesson. He has gotten in close

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touch with the best teaching of the age and has the judgment to utilize this valuable knowledge. It lifts him way above his class and makes him a teacher.

We all desire to be winners in life's battles and are especially anxious that our children shall be.

Health, happiness, long life are the prizes. Are they worth training for? We each must decide that for ourselves. But we have much to say about the children until they reach the age to decide intelligently.

If we furnish them with building material so inferior in quality that they enter the race handicapped with an inferior body, when it might have been strong, it is doubly unfortunate, because both the children and the world are losers.

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CHAPTER VIII.

THE LAW OF SIMILARS.

FOOD AND MEDICINE ARE BOTH BUILDING MATERIAL.

The Law of Similars is the Key in Selecting the Latter.

Scholar of vast attainments, chemist of world-wide renown, reasonable dietician, the only physician in the world who has discovered an exact law in the choice of drugs for the sick, such was one Samuel Hahnemann, born in Germany, about one hundred and fifty years ago, 1756.

He came to know that the giving of strong drugs to cure the sick, without any law to guide in their selection, was worse than useless; it was exceedingly dangerous and positively harmful. So dissatisfied was he with guesswork in the selection of drugs for the sick, that for a time he abandoned the active practice of medicine and devoted himself to the discovery of a law that would offer a safe and scientific guide in the choice of curative medicine when needed for the sick.

His studies were crowned with success.

The law was discovered. Guessing, from that day, what medicine to choose for the sick has been made unnecessary.

Hahnemann went a step further and dis-

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covered a method of preparing the medicines to be used in harmony with this great law, so that their poisons are excluded, while their curative powers are greatly increased.

Hahnemann thus became the first great "progressive" in medicine. Probably no doctor in the world, without doing surgery, has commanded such an intelligent and large following, and cured so many so-called incurables. Patients flocked to him from all parts of Europe and sought his help and obtained it.

His followers are to-day scattered all over the world and are gaining in numbers every year. They are known as Homœopaths.

This form of progressive medicine has much, very much, to offer to the sick that is harmless, and yet possesses great healing power.

A knowledge of this law of similars makes it possible for the expert to interpret the language of pain used by the inside workers to make their wants known. Sometimes this language is just a protest against the kind of building material that is being supplied. Sometimes it is a request for building material that is not ordinarily found in the usual things eaten from the table. Or it may be in the things eaten, but not prepared with sufficient accuracy and delicacy to meet the requirements. It may be for material to repair damages done long in the past, possibly by an ancestor.

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These are the cases where the great law of Hahnemann guides the expert to just the material needed and directs how much shall be offered and how prepared to render it harmless at all times and still highly curative. In a way it belongs to the subject of diet of which this book especially deals, for food as we think about it is building material, and so are medicines when wisely chosen in harmony with law.

Hahnemann spoke fluently many languages other than his native tongue. His great genius went a step farther and interpreted the language of pain, the language of the unseen inside body builders and caretakers, and gave us the key, in the law of similars, to read it.

While Hahnemann laid great stress upon diet, and was one of the greatest chemists of his time, it has been left to very recent days to perfect our knowledge of food values and the exact needs of the body for building material.

This little book brings this knowledge to you fresh from the laboratory and in language so simple that it can be understood and used in every home.

While too great stress cannot be laid upon the importance of suitable diet at suitable times, yet, a broken leg, lacerated soft parts, spouting arteries, a badly burned body, a mind out of harmony with the laws of being, and thousands of other

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conditions need other things than a balanced meal of suitable known calory value, however important this may be as a necessary part of the management of the case.

The progressive doctor of to-day covers the field of a broader therapeutics, even including the very important laws of mind in their relation to health and sickness. This little book, I trust, is but a preliminary step to an acquaintance with this most interesting field of study, rich in helpfulness to sick and well.

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CHAPTER IX.

A MESSAGE AND CALL FOR VOLUNTEERS.

The following is a talk we gave the students of the Northern State Normal School at Marquette, Michigan, during chapel hour, January 16, 1913:

I have been "called" out here to deliver a message. The message is not for you—not for any one in this room. It has to do with life and death, and health, and happiness. You will learn as I proceed for whom it is intended.

There are approximately twenty million children in the schools of the United States to-day.

Between three hundred thousand and four hundred thousand of these children have organic heart trouble.

Approximately one million have now or have had tubercular lung trouble.

One million have twisted curved spines, flat foot or some other bodily deformity compromising health.

One million have defective hearing.

Five million have defective vision.

Five million have malnutrition or inability to appropriate their food normally.

Six million have enlarged tonsils, adenoids, or glandular enlargements.

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Ten million have defective teeth.

Some of these children have all these conditions, and all have one or more.

The fathers and mothers of these children are all blind and deaf and dumb; "Seeing, they see not."

The hopeful feature of this lamentable and frightful picture is that it is almost wholly unnecessary. Instead of dealing with the underlying *causes* intelligently, practically all our best thought and skill and wealth are spent in treating *effects*. When we learn to deal with causes as intelligently as we now deal with effects, there will be comparatively little sickness.

One who has grasped this condition in a broad way has graphically portrayed an upland of rural splendor, in a word, Arcadia. From every direction throngs of men, women and children are seen coming toward us.

In the immediate foreground is a precipice, and over this precipice a never ending stream of humanity is falling, men, women and children; and scarcely a warning can be seen on the heights to stay this needless suffering and death.

In the valley below are ambulances hurrying away the injured to hospitals and sanitariums, where every care that skill and money can lavish is freely and generously given. It is here that the twenty million children on the way to meet

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their teachers meet instead disaster. It is here that the blind fathers and mothers lose their foothold on the cliff and find themselves in the valley below, occasionally one escaping injury and ready to try the thrilling experience again. Others are hurried away to the hospitals where skilled surgeons and kind nurses await their coming and gently slip them under the cone to fall asleep to awaken with—the appendix gone—and the pocket-book.

I am here this morning to ask for volunteers to go up on the cliffs and carry the message I am about to deliver to you to the children, and their children yet unborn, making it plain how they may escape the dangers of the precipice, and all that must come to children with blind fathers and mothers, even before they reach the cliffs.

I know of no class so vitally interested in the children as the teachers, and to the teachers I am anxious to deliver the message. If there is but one volunteer to carry the message and but one life is saved from unnecessary pain and disaster, even then we shall have profitably spent the hour.

To make this message plain I am going to relate an experience that happened in my repair shop with one of the blind fathers who lost his foothold and came over the precipice and found his way later to me.

He was a man thirty-five years of age. I had

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known him from a little boy. He was a plodding, honest, manly boy, and left school early in his life to take a position in the shops of the South Shore railroad where he became wiper or hostler of engines. He stuck faithfully to this job for years until one day Mr. Conolly tried him out on an engine as fireman, and he made good. To-day he is on one of the big moguls as fireman and drawing on an average $107.00 a month.

On looking his human engine over I discovered it was on fire, showing a temperature of four degrees above normal; that he was sore from the crown of his head to the soles of his feet—bruised coming over the precipice—his nerves were so shaken up that he could not sleep, tossing about the bed all the night; he was weak and felt sick all over.

Here was a great strong man weighing about two hundred pounds, a regular mogul human engine, giving all the evidences of having been in a wreck, and I was curious to know how it happened, as well as interested in repairing the damages. I said to him:

"Gus, how did it happen, what do you think has made you sick?"

"Why, doctor, I think I have been using too much Peerless tobacco."

"How much, Gus?"

"Of late about a package a day, but before this about two."

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"Anything else?"

"Three or four beers and occasionally a glass of whiskey; but not very often whiskey, mostly beer."

"Any tea or coffee?"

"Yes, coffee once a day and tea twice."

"Now, Gus, would you like to know why you are sick and how to keep your human engine in first class running order for fifty or more years after we put it in order?"

"I certainly would, doctor."

"Well, Gus, I am going to suppose a very improbable and foolish thing with a view of making it all plain to you. Supposing Mr. Lytle, the superintendent of the South Shore road, should issue an order to the firemen and engineers, saying to them: 'This road is losing money, and this has been going on for years until the stockholders and directors have become dissatisfied with the management and now demand that we bring the income and the expenses of this road more closely together with a balance on the right side of the ledger, or we will all lose our jobs. Now, I am going to ask you, the firemen and engineers, to effect a great saving of coal in firing your engines. I am going to ask you to jump from your engines every time they stop, and hustle for cobble stones, stumps and rubbish, and load these on the engines and on a car behind them which I will

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provide, and mix them with coal in firing and keep up steam and make schedule time. In this way we shall effect a great saving, and it will show up well in your department and in the accounts of the road. It will be great!' What would the firemen and engineers say to this kind of an order, Gus?"

"Say! why they would send a committee to Mr. Lytle and tell him that such an order could not be complied with."

"But supposing he was persistent in the matter and said you would have to do it, then what?"

"Then we would strike and tie up the road, and if necessary tie up every road in the country. We are so well organized that we could do it on an order of that kind."

"Gus, did you ever think that the body was a good deal like an engine?"

"I have said the same thing myself many times."

"Well, Gus, you are Mr. Lytle, and you have asked your firemen to use cobble stones, stumps and rubbish (tea, coffee, tobacco, beer, whiskey) mixed with food, and keep up steam and make schedule time. Your firemen and engineers have called a strike and have refused to take you out on the road, and instead have brought you here to have the human engines repaired and the strike settled on a just basis. Is that plain to you?"

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"Perfectly plain, doctor, and I am a chump for not seeing it before myself. Can you help me settle this strike and fix up the engine?"

"Sure thing, Gus. I will say to the boys that from now on you will treat them fairly and that you really thank them for giving you the chance for doing this instead of moving out altogether. In the mean time you run the engine home, get into bed and stay there until the rubbish fire is out. I will watch this and see that it does not burn up the engine. Don't take aboard any more fuel of any kind until the receiving room, the mouth, has been cleaned out. It is a foul place now. When the insiders are ready for fuel they will clean this up and scrub the floor, the tongue, and this will be the signal for food."

In five days the rubbish was all burned up, the fire out, the temperature normal, the floor of the receiving room scrubbed and the room aired. Things were all in order for fuel and the strike was off and the human engine and the insiders ready to serve Gus once more.

Do you get the message? If you do, take it to the children on the way to school and before they reach the precipice. If you cannot save all of them you can save some, and bye and bye in the fullness of time their children and their children's children will not come limping down the road half made up and with but half a chance in the school room.

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The blind fathers and mothers who are sending their half made up children to you expect you to install in their deformed bodies presidential minds, the minds of great statesmen, jurists, musicians, artists, doctors and teachers. It can't be done. What are you going to do about it? It is up to the teachers to carry the message to the children on the heights and change this frightful slaughter.

The grains, the fruits, the vegetables, the dairy products, eggs, honey, nuts, water and possibly a little meat are the normal fuel for the human engine, the body. Any departure from this sooner or later will result in sickness or abnormal body changes from a pimple to a cancer. The "Insiders" will determine which or what it is to be, depending upon the abuse they have had. Make it plain to the children that drugs, habit forming drugs, tea, coffee, beer, tobacco, alcohol, cocaine, morphine, worry, fear or meanness are stumps, cobble stones and rubbish, and are in no sense food or fuel. In the degree that you are successful in getting the message to them, in that degree will you save them from the precipice and the half made up conditions they are ushered into life in.

When we first arrive on this planet we are not alone. We are amply provided with skilled artisans ready to do the work to be done. The

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first task is to build a body to live and work in. About a year is consumed in making a suitable body to appear in. While we come to the planet skilled to build a perfect body, we cannot do it unless we are furnished with suitable building material. We must take what is offered and do the best we can with it. This material is furnished by our parents, and if it consists of the grains, the vegetables, the fruits, the dairy products, eggs, nuts, honey, water, suitably balanced, and mixed with positive thoughts the character of which we shall make plain in our next message, we shall make a perfect body suited to our future needs. On the other hand, if we are furnished with cobble stones, stumps, and rubbish—in other words, tea, coffee, tobacco, alcohol, morphine, cocaine, worry, selfishness, meanness, we shall make our first appearance like Richard the Third, "deformed, unfinished, scarce half made up, and that so lamely and unfashionable that dogs bark at us as we halt by them"—and ambulances await our coming at the foot of the precipice to hurry us away to the eager doctors who know we are coming.

It is not "My kingdom for a horse," but God's Kingdom for a messenger to carry the message to the children on the heights, that their children may be saved, not so much from the calamity of the precipice as for the noble work awaiting their doing while they stay on this planet.

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Do you catch the message? Is there one volunteer here? I leave that with you, being sure there is. In behalf of the children on the heights I thank you.

P. S.—Later, this talk bore splendid fruit as I came to know.

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NOTE.

THOUGHT AS FOOD.

This book would be incomplete without a brief study of Thought as food, for "man shall not live by bread alone." "Thoughts are things," and "as a man thinketh in his heart so is he."

We shall study thought under the classification of Love and Hate, making plain the advantages of the one and the dangers of the other as food. You will catch the message as we proceed and will be able to carry it to the children up on the heights. It will be your passport into the kingdom where "all things are yours (mine)."

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CHAPTER X.

THE TWO SIDES OF LIFE.

It has ever been the earnest desire of thoughtful men to solve and understand the problem of life.

They have ever been asking: has man any reasonable, any sure, any safe guide or steering chart, as he navigates the ocean of life from cradle to grave; or must he drift, rudderless, buffetted by the winds of fate, until at last he shipwrecks on the boundless shores of an eternity?

Beginning way back, back in the earliest morning hours of history, out of the vast somewhere into the here, bright beacon-lights have loomed above the horizon of groping ignorance, at varied and conspicuous intervals, to dispel the mental darkness that everywhere envelops life's ocean.

But never has the world been so universally flooded with light as in the closing hours of the nineteenth century, or on the threshold of the new, that we are just entering.

Two of the brighest and farthest reaching of these beacon-lights rose on the eastern shore of the Mediterranean sea, about nineteen hundred years ago, and their lights have come shining down the ages with ever-increasing brilliancy and brightness until this hour.

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It is largely with these two beacon-lights, these two men, Jesus of Nazareth and Saul of Tarsus, and the truths revealed by and through them, that we shall open this discussion.

When Jesus came into the world to become a light, a beacon-light, to all the nations, he found the ethics of the day a system of ceremonial splendor and magnificence, linked to the chariot of state, in which priestcraft and statecraft and mammon rode together, side by side, over the rights of the oppressed multitude, who had little of the joys and happiness that the understanding and practice of an honest, scientific and just philosophy for human guidance, while on this earth, offers humanity.

You have heard of Blind Tom, that wonderful musical prodigy. Possibly you have heard him play. His soul was so attuned to the melodies of music that it burst forth untrained in sweetest harmonies.

So Zara Colburn was born with a knowledge of the laws of numbers, so that when a mere child he could give the answers to long and intricate mathematical problems as soon as stated. He saw in a single flash of intelligence what the most extraordinary mind may rarely, if ever, attain.

As Blind Tom heard in his soul musical melodies and gave them forth; as Zara Colburn comprehended the laws of numbers without study;

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as Edison has flooded the world with the wonders of electricity; so Jesus, the carpenter, had revealed to him a full, complete and comprehensive knowledge of the laws of being; our relationship to God; the relationship we must maintain toward each other while on this earth, if we are to be well and happy while we stay here.

He said to those who gathered about him: God, the maker and the ruler of heaven and of earth, is our Father; we, therefore, are his children; I then, am his son, your brother. With gracious confidence our Father has sent me to you his other children, with a very important message. It is about a kingdom which he has prepared for us all, on this earth, where health, and joy, and peace, and power, and plenty, and justice dwell always.

I am already a member of this kingdom. And if you will follow the instructions I am about to make known to you and enter this realm with me, I will show you a few, just a few of the things you may then accomplish, but there are greater things than these you will be able to do.

Then he opened the eyes of the blind; made the deaf to hear; healed all manner of sickness; raised the dead; fed the hungry; made glad the sorrowing, and comforted the broken hearted; assuring the astonished multitude that they could do all these things, and greater things than these, by following the directions in the message he was

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about to make known to them, and enter without delay the spiritual kingdom of God on earth.

Then the multitudes clamored for this wonderful message, conferring these marvelous powers, which is as true to-day for you and for me as it was for those who heard it fall from the lips of the Master Teacher in those far off days.

And here is the message:

"Thou shalt love the Lord, thy God, with all thy heart; and with all thy soul; and with all thy mind." "And thou shalt love thy neighbor as thyself."

Keep these two commandments of the Father, and whatsoever ye shall ask of him he will grant.

But before asking, remember to "seek first the kingdom of God and his righteousness (by following the directions in this message), then all things needful in this life will be added without your asking, because your heavenly Father knoweth that ye have need of them."

All up and down that far eastern country the common people gathered about him; listened to his wonderful words; saw his mighty acts in confirmation of them; believed in him; and then made him their chosen leader out of their bondage of wretchedness.

A little later came Saul of Tarsus, afterwards called Paul, to make plain to all these Jewish people, and all the world besides, the exact mean-

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ing of this wonderful word *Love,* in this most wonderful message. And what Paul has had to say of this wonderful something called love has withstood the most searching inquiry for eighteen hundred and more years, and is to-day admitted by scholars of all schools of thought, both friend and foe, to be the truth simply told. Paul was a man of wonderful insight into the hidden, occult things of this life; a man of great reasoning powers; a man profoundly, sincerely, and unselfishly interested in humanity. Standing almost in the shadow of the cross of the now crucified, dead, yet living teacher, he has challenged the world with a comparison that has seldom, if ever, been equalled in strength or in beauty; and here it is:

"Though I speak with the tongues of men and of angels, and have not this one best thing, I am become as sounding brass or a tinkling cymbal.

"Though I have the gift of prophesy and understand all knowledge, and though I have all faith so that I can remove mountains, and have not this one supreme thing, I am nothing." Paul does not stop here with his comparisons, but goes on, saying:

"Though I give all my goods to feed the poor, and though I give all else that I have, my body, to be burned, and have not this divine something called love, it profiteth me nothing."

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When Paul made these comparisons, reached these conclusions, he stood right close to that wonderful age of Greek and Roman oratory and philosophy, an age that produced men gifted in the expression of thought; men of vast learning; and men of great faith, and powers, and zeal; men devoted to principle.

But above the gift of oratory; above a knowledge of all things, past, present, future; above a faith and power that could remove mountains; above a zeal that could give all its earthly goods to the poor; above a devotion to principle that could lead one to give all else that he had, his body, to be burned in its defense;—above all these, Paul placed this one best, supreme, divine gift to man, called *Love*.

When Paul reached these conclusions, he also stood right close to the time of that matchless character, Jesus, the Nazarene, who, like a meteor, had attracted the attention of all Palestine by his startling yet simple message of love, pointing out deliverance, deliverance on this earth, from all sickness, all poverty, all wretchedness of body or mind of whatsoever character, through the transforming power of *Love*. In common with his race, for Paul was a Jew, he had been looking for a messenger from the Kingdom of God, bearing a message of deliverance.

But when from the laboring ranks this young

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carpenter stepped forth proclaiming the Fatherhood of God, and the brotherhood of men, and delivered his simple message of *Love,* bearing these tidings of great joy; and the common people gathered around him, listened to his wonderful words, saw his mighty acts in confirmation of them, believed in him, and then made him their chosen leader out of their bondage of wretchedness; Paul, at this time, allied himself to church and state, who refused to accept Christ as the promised Messiah, or to receive his message as authentic.

But a great change suddenly came over Paul. A very startling and convincing experience came to him down on the Damascus road, as you remember. He came to believe that Christ was the Son of God, and that all men were his brothers, and that his message was the tidings of great joy, for which the world had so eagerly been looking.

When these convictions took possession of Paul, he lost no time in abandoning the party of church and state, and allying himself with the followers of Christ.

And he now traveled all up and down that far eastern country spreading these glad tidings of great joy to hungry souls.

In the comparison we have just quoted he had addressed himself to a Grecian audience in that famous old city of Corinth.

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These people, whose ancestors had been the world's most famous orators; men of renowned scholarship; men of great faith and physical strength; men of zeal; men of unfaltering principle; were prepared to understand Paul's comparisons on their side; and Paul knew the power of *Love,* for he had seen and experienced its triumphs. He had looked into the eyes of those who had been blind and now saw. He had seen standing erect in the vigor of manhood those who had once been tottering paralytics. He had seen the living who had been dead. He had seen joy and happiness, where before had been sorrow and misery. And all these marvelous changes had been brought about through the transforming power of *Love.*

Paul knew whereof he spoke; and next to delivering the *"Love message"* and living the love life as demanded therein, as did the Master Teacher in its fulness, Paul's testimony to the world is man's second greatest gift to man.

What is this wonderful something called *Love?* Can it be defined? Can one take an inventory of himself and know in what degree he possesses and expresses it? Can he acquire the attributes of which he is deficient just as he would any other valuable thing he is desirous of owning, together with their marvelous powers?

An answer to these questions is very import-

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ant; let us see if we can make them plain and to our advantage, borrowing a suggestion from Prof. Drummond:

You have seen the rainbow span the heavens. Most of us know that the beautiful colors are but a single ray of white light spread out like a fan.

Have you ever seen a ray of sunshine coming through a prism, the window, for instance, and spread itself out on the carpet in the rainbow colors of violet, indigo, blue, green, yellow, orange and red? If so, then you have seen the solar spectrum. Well, Paul had seen the *Spectrum of Love.* He believeth with John, Jesus' beloved disciple, that God is *Love.* A ray of this God Love had passed through this plain young man, Jesus, as the prism, and had come out on this side of his life, broken up into its component parts; and Paul caught this picture of the Love Spectrum on his inspired brain; and here it is as he saw it, standing near the Christ:

Love suffereth long .....*Courage.*
And is kind .....*Kindness.*
Love envieth not .....*Contentment.*
Love vaunteth not itself, is not puffed up
Modesty.
Does not behave itself unseemly.....*Courtesy.*
Seeketh not her own.....*Generosity.*
Is not easily provoked.....*Good temper.*

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Thinketh no evil .....*Guilelessness.*
Rejoiceth not in iniquity .....*Honesty.*
But rejoiceth in the truth.....*Truthfulness.*
Beareth all things.....*Patience.*
Believeth all things .....*Faith.*
Hopeth all things .....*Hope.*
Endureth all things.....*Charity.*

Thus as the solar spectrum is made up of violet, indigo, blue, green, yellow, orange and red, so, under this masterly analysis of Paul, we have the *Spectrum of Love,* Paul's definition of *Love,* as he saw it illustrated in the character of Jesus Christ, and which Christ expressed in the language of the golden rule:

"Whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law." (The law of *Love.*)

Now we know what *Love* means, can take an inventory of ourselves, and know in what degree we are expressing it. Better still, we see the possibility of acquiring those attributes of which we are lacking, together with their marvelous powers.

Paul closes this masterful discussion with this logical and inevitable conclusion:

"Love never faileth."

And you and I may add: Because God is *Love.*

As we take on these Godly attributes of *Love*

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and give them expression in our lives, as did the Master Teacher in their fulness, we become with him, God-men, possessing the key that will open for us, as for him, the kingdom of health, and joy, and peace and power, and plenty, and justice; and this without limitations so long as we use the key.

It is sadly true that we have not all understood the value of this key in the past, and used it as we should. We are not all using it in the present, as is our privilege. But we shall some day attain *wisdom.* Then we shall use it wholly as our guide. Wander as far as we will, we can never wander beyond the reach of our Father's all-conquering *Love.* His arms are ever open and extended to us now as in the days of old, when he said:

"Come; now, let us reason together.

"Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool."

He has simply left it with us, with you and with me, to say *when* this glad day shall be.

We may begin it this hour by resolving firmly, with God's help, to express in our lives from now on only the attributes of *Love,* as we have developed them in the Love Spectrum, and as we find in the *"key,"* couched in the words of the Master which we have quoted, and which are known as the Golden Rule.

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Or we may delay this choice millions upon millions of ages hence, in the meantime continuing to live way out on the outskirts of our possibilities, with but here and there a ray of sunshine, God's *Love* shining down through the darkness of our ignorance.

Thus have we come to an understanding of *Love;* a comprehension of its marvelous powers and the possibility of making intelligent use of these powers in our daily experiences in life. We then have a reasonable, sure and safe guide that will conduct us in perfect joy and peace so long as we follow its leadings.

But let us go with the Master Teacher and his eminent pupil, Paul, still further, by examining briefly with them the dark, negative, hate side of life, where all the troubles and all the miseries of this earth abide, that we may the more certainly direct our footsteps and the footsteps of the children, in the paths of health, and happiness, and usefulness, while we stay in this body.

Under the sunny skies of Italy, at the head of the Adriatic Sea, is the charming city of Venice, famed in story and song as mistress of the sea.

In this beautiful city is a noted palace, the home of the ruler as well as the court of justice. Directly across the street is an equally famous building, into whose subterranean dungeons many a life, of both the renowned and the unknown,

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has passed from the sight of man never to be seen again on this earth.

Leading from this palace up and across the street of water is a bridge known to the world as the Bridge of Sighs; and rightly named it was, for the unfortunate victims who crossed this bridge under sentence, and entered the dungeons of this prison, rarely if ever saw the light of day again.

This sad condition went on generation after generation until more light, flooding the world, has penetrated the dungeons of ignorance, bringing with it the hope of brighter and happier days.

This palace, this prison, this bridge, will serve to illustrate and convey a lesson to our minds. In studying this lesson we shall need the help of Paul, found in two of his inspired statements, already quoted.

Paul said, to leave the sunny, positive side of life, the love side, to cease to express love in our character, and to go over the dark, negative, hate side of life, and express hate in character, is *sin*. His exact language is this:

"Sin is the transgression of the law." (The law of *Love*.)

Now the word transgression comes from a Latin word, meaning to cross over. Thus Paul's definition of sin becomes so plain that a child can grasp its meaning,—simply ceasing to express

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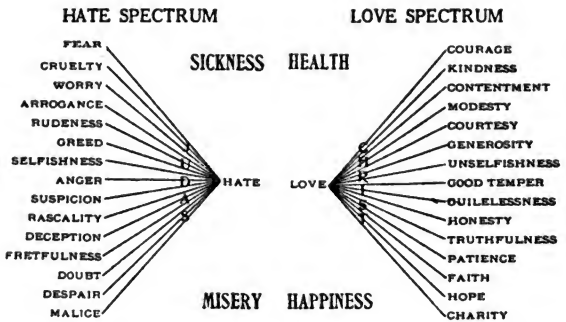
love as we have come to understand it, and going over to the other side of life and expressing hate, its opposite in each and every particular, as you will note as you cast your eye on these two spectrums of *Love* and *Hate,* which we offer in contrast:



Paul further said: The penalty of this fatal crossing over is death; his exact language being:

"The wages of sin is death."

We are now able to demonstrate in the chemical laboratory that this last statement of Paul is scientifically correct, though eighteen hundred and more years in advance of the inductive proof. We shall come later to this, and will only stop to say right here that the philosophy that these two men gave so clearly to the world becomes of the greatest interest to the doctor and his patients,

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for it becomes clear as we proceed from here how sickness is caused and its cure hastened in many cases.

Let us cast our eyes once again on the attributes of *love.* Let us call them by name and let them sink deeply down into our subconsciousness, remembering that these are the tools that Christ accomplished all of his wonderful works with, and which we may use, and must use if we duplicate them, which he said we could.

Let us call them: *Courage, kindness, contentment, modesty, courtesy, generosity, unselfishness, good temper, guilelessness, honesty, truthfulness, patience, faith, hope, charity.*

When we cease to express any one of these attributes in character, *courage,* for example, and go over to the other side of life and express its opposite, *fear,* we abandon the palace of *love,* turn our backs upon the Father, transgress ourselves over the Bridge of Sighs, enter the prison of *hate,* and come under the immediate control of *fear* as our keeper, who hurries us away to the death chamber and execution. "The wages of Fear, Hate, Sin, is death."

In like manner when we cease to express *Contentment;* not that Contentment that sits with idle hands and idle brain, waiting, Micawber-like, for something to turn up, or like the little bird in its nest waiting for the mother-bird to

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drop a worm into its mouth,—not this kind of Contentment; but that Contentment which accepts cheerfully, trustfully, the duty of this hour as a stepping stone up to the duty of the next hour; I repeat, when we abandon this kind of *Contentment* and go over to the other side of life and express its opposite, *Worry,* in character, we abandon the palace of *Love,* turn our backs upon the Father, transgress ourselves over the Bridge of Sighs, imprison ourselves in Hate, with *Worry* as our keeper, who hurries us to execution. "The wages of *Worry, Hate, Sin,* is death."

In like manner when we cease to express any of the attributes of *Love* in character, and go over to the other side of life and express their opposites as we find them in the Hate Spectrum, we abandon the palace of Love, turn our backs upon the Father, transgress ourselves over the Bridge of Sighs, imprison ourselves in *Hate,* where all the troubles and all the miseries of this earth abide, to become ours by this voluntary choice, and followed by a miserable death.

Can you imagine any place or condition on this earth that would not be a prison ten thousand times more to be dreaded than the prison of old Venice, if you had to live constantly with companions who expressed not a single attribute of *Love,* but only the attributes of *Hate* as we have come to understand them?

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Can you imagine a business man taking a helper from the Hate side of life, knowingly, and placing his business in his keeping, without check or restraint?

But we have to live with some one much closer to us than business helper; much closer than parent or friend. We have to live with ourselves. And God in his infinite wisdom has given the making of ourselves into our own hands, thus crowning his children with the supreme gift of liberty, liberty of choice between the right and the wrong; not forgetting to give us Beacon-lights all the way down the pathway of time; and then making us responsible within the law for our choice.

It was Christ's and Paul's mission on earth to make these two sides of life so plain, pointing out the advantages of the one, and the dangers of the other, that a way-faring man though a fool, as the record reads, could not err therein.

But how do we know that they were right, that they were not a couple of idealists, teaching an impracticable philosophy that had little or no bearing on this life, but referred to a life to come of which they guessed?

We know from personal experience, reasoning and scientific demonstration, that the philosophy that Christ and Paul taught is eminently practical and has to do with this life whatever it may

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have to do with a life to come. We frankly and gladly admit that it is ideal. You and I know that *Worry* makes people sick. We have tried it. Christ and Paul were not less well informed, and incorporated this knowledge in their philosophy.

Every one knows that *Anger* frequently kills and always disturbs the health. Christ and Paul knew this and taught it.

What is true of Worry and Anger is true in some degree of all the attributes of Hate.

But our exact knowledge of this does not depend upon our personal experience nor the unsupported statements of Christ and Paul. We have been gaining wisdom in the eighteen hundred years bridging the distance between us and these advanced teachers.

The chemist now goes into his laboratory and demonstrates absolutely the correctness of the Christ and Pauline philosophy. He takes the bodily secretions of the worrier and finds in them a deadly poison which is always present when worry is present, but only at such times, that accounts for the sickness we all so well know that worry will cause.

In like manner he finds that anger produces its own poison, often so deadly in effect.

One investigator along these lines has found some forty different poisons resulting from ex-

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pressing in character some one or more of the hate attributes.

The testimony is overwhelming that when Paul said the *"Wages of sin (Hate) is death"* he spoke with scientific correctness.

So you see how important it becomes that the doctors of to-day should be familiar with the philosophy of these men of advanced wisdom, that we may intelligently point out the true cause of much sickness we are called upon to treat, and at the same time guide our patients into the kingdom of health, and joy, and peace, and power, and plenty, and justice, on this earth, by the intelligent use of *Love.*

We then can go forth in confident *Faith,* preaching the gospel of glad tidings of great joy, and healing the sick.

Can the doctor abandon all of his past teachings and knowledge in the treatment and care of the sick?

Not yet, but we are on the way to liberty and freedom from the bondage of sin. While we are taking down the prison walls and letting out the imprisoned souls into the sunshine of righteousness, we need all the knowledge of the ages, including this rediscovered new (old) Light of Life to crown the work with the speedier and more glorious victory.

Some one asks: Is it possible to always ex-

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press and use the Love Attributes in business, in politics, and in all the varied relationships in life as we find them to-day?

Christ thought so. He said:

"Be ye perfect even as your Father who is in heaven is perfect."

While this implies the power to reach this exalted ideal, I am well satisfied it requires great effort and constant practice to approach this lofty standard.

But it requires practice and great effort to go into the fields and come out with the grains.

It requires practice and untiring effort to go into the bowels of the earth and come forth with the minerals.

It requires effort and practice to go into the forest and come out with the lumber.

Anything of value on this earth requires effort to get it honestly in abundance.

There is no exception in the use of this ideal philosophy. It requires practice and untiring effort to go into the Spiritual Kingdom and come out with health, and joy, and peace, and power, and plenty, and justice, and life eternal.

But when we have done this we can exclaim with Paul:

"All things are mine."

And with Christ:

"The Father and I are one." (One in purpose.)

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John, who had been much with the Master, caught the spirit and truth of his philosophy, and looked out into the future with prophetic eye and saw the glad day when a wiser race had taken our places on this footstool, a day when only *Love* found expression among men; and he wrote of this glad time:

"And I saw a new heaven and a new earth, for the former things are passed away. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men; and it shall dwell with them; and they shall be its people; and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes, and there shall be no more death; neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away."

My friends, this glad day is surely approaching, however slowly. If you and I desire earnestly to hasten its coming for the children, and their children's children, let us take the "Message" to them up on the heights.

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CHAPTER XI.

THE LAW OF SUGGESTION.

Herein the great law of Suggestion is made plain.

The duality of mind is explained so simply that a child can understand what the duties of each mind are, and how each mind can be induced to perform its own work in the best way, with the best and most desirable results. It makes clear which one is the body's housekeeper, and what materials it uses in housekeeping, and how they affect character. It will be seen that the author of "As a man thinketh in his heart so is he," spoke within scientific accuracy. It shows in which mind *Judgment* resides and the important work it has to do. The thorough comprehension of Thought Science places us in possession of knowledge of priceless value if we choose to use it.

THE LAW OF SUGGESTION.

It is important now to make plain one of Nature's greatest laws of being, the Law of Suggestion. This law is much farther reaching than in its relation to sickness, however important we may regard its usefulness in this condition.

It guides those who fully embrace it away from

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poverty of soul and mind and bodily needs, to fulness of soul enjoyment, richness of mind growth, consciousness of power, and a realization of plenty.

I have as yet been unable to satisfy myself where the limitations of this law are. There have been a good many guesses about this, but guesses amount to little in scientific matters. I have been chiefly interested in satisfying myself that such a law exists, rather than in trying to measure its possibilities, though the more I learn about it the wider I see its field of usefulness to be. In unfolding this law I shall make no attempt to submit the proofs for each statement, as that is outside the scope of a brief paper. I will say, however, that they are ample to satisfy any reasonable and thoughtful investigator.

Writers and teachers all down the ages have taught that man is more than body; that flesh and blood are but the garments, the index, the reflection of the something within. This something has been variously classified and named as soul, spirit, mind, or carnal mind by the sacred writers and teachers. Christ held the thought of a dual entity in the body, as you will recall in the "Important Message:" "Thou shalt love the Lord, thy God, with all thy heart (otherwise body), and with all thy soul, and with all thy mind." He thus recognized man having a body, soul and mind.

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He made no condemnation of any one of these, but made them a unity in service to God and man. Paul talks of the carnal mind and the spirit. The more ancient sacred writers talk of the soul, spirit and mind. Coming down to the recent time all writers and teachers hold to the duality of mind or at least to one mind with two sets of faculties. But to Thompson Jay Hudson belongs the honor of being the first and only one to offer a reasonable and clear hypothesis, which is fully established by all subsequent reasoning in its relation to psychic phenomena. We shall adopt this hypothesis. We quote as follows:

"Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. It should be clearly understood at the outset that for the purpose of arriving at a correct conclusion it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions, and certain other attributes and powers under other conditions. It is sufficient to know that everything happens just as though he were endowed with a dual mental organization.

"Under the rules of correct reasoning, therefore, I have a right to assume that *man has*

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two minds; and the assumption is so stated, in its broadest terms, as the first proposition of my hypothesis. For convenience I shall designate the one as the *Objective* mind, and the other as the *Subjective* mind. These terms will be more fully explained at the proper time.

"The second proposition is, that *the subjective mind is constantly amenable to control by suggestion.*

"The third, or subsidiary proposition is, that the *subjective mind is incapable of inductive reasoning.*

"The fourth proposition is, that the *objective mind is capable of reasoning by all methods,—inductive and deductive, analytical and synthetic.*"

The thoughtful reader is referred to Hudson's "The Law of Psychic Phenomena" from which this quotation is taken for a full discussion of this hypothesis. It is full, fair and convincing. We are largely indebted to him for much that follows, which in our own way we shall make clear as we proceed.

Man's earliest ancestor, the Moneron, had but one mind. As he climbed the ladder of evolution, unfoldment, so to speak, there came a day when a second mind was needed; and he made one for himself, as he was abundantly able to do, being made as he was in the image of his Maker, and thus endowed with creative power. Do not lose

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sight of the fact that man still has this creative power and may use it if he so elects to recreate himself when necessary. This will become plain as we proceed. Such things or tools as man has needed on his journey down the pathway of time he has made all the way along the trip. When he stops using any of his organs they disappear, like any other old tools knocking around in the weather. Medical Science calls this gradual disappearance atrophy, which means wasting slowly away.

You may be sure the race as a whole needs this second mind, for nothing ever happens by chance in this world, or uselessly.

But some individual may think differently, and decide not to use his second mind, and rely wholly upon instinct, a function of the first mind, the *Subjective.* If he so elects, he exercises one of his divine prerogatives, the freedom of choice, and his second mind, the *Objective,* will gradually disappear. He will be like the man who received the one talent, which parable distinctly illustrates this point.

This first or subjective mind makes an everlasting record of everything that touches its life; in other words, has a perfect Memory. The other mind, like the organ through which it operates, does not reach perfection so far as we have observed, especially where memory is concerned.

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It forgets, as we all know. But the throne of Judgment is in this second mind. You will see later as we proceed what an important part this faculty plays in our destinv and hence the importance of its early and constant development. To the second mind also belong the five senses, seeing, hearing, tasting, feeling and smelling. These are the avenues through which knowledge comes to us. Remember this, it is very important. Again, we ask you to remember that you can not bring your judgment into too high a degree of training, if you are to be happy, while you are on this earth, at least. The why will become plain as we proceed.

A very important function of the first mind is to take care of the body. It is the housekeeper. And the astonishing things it can do in this department of its duties will try your belief from a bare statement of fact. It can put your body to sleep and keep you there a long time, weeks, and then wake you up and resume housekeeping as usual, just as you would do after a trip to the seashore or any other place. It can make you insensible to pain under the surgeon's knife, permitting you to become an interested spectator of his delicate work. It can go farther, and become his chief assistant, by keeping the blood out of the knife's path, by preventing its flowing. It can close the wound without sutures, and leave

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the skin looking as formerly. It can make a violent toothache, or pain in any part of the body instantaneously, and just as quickly remove it. It can flood the eyes with tears and the soul with grief. It can again change all this to sunshine and happiness. These are a few of the well known things the subjective mind can do. Perhaps you can guess where the limitations are. I have long ago given up that task. Do you begin to see that man is fearfully and wonderfully made? Maybe you think this all happened by chance.

The next very important thing we learn about this first mind is, that it does all these things, wonderful as they are, because it is asked to do them. In other words, it is governed by *Suggestion.* Put a pin in here, and come back to this place often; and never forget that you have this wonderful mind with all its possibilities, that we have described, and how many more we can only guess; and that Suggestion develops these powers, fans them into activity. Do you ask how these suggestions gain access to this subjective mind? We make answer, through the avenues of the second or objective mind. What are these avenues again? The five senses. Are suggestions poured directly in upon the subjective mind, without challenge by a censorship, or must they pass under a watchful eye, like the news

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coming from the seat of war? Sometimes suggestions gain access to the subjective mind unchallenged. This is when we are little more than Monerons with untrained judgment. The trained Judgment is the censor who has our life and happiness in his charge.

The intelligent reader has now anticipated what is to follow as a logical conclusion.

If the suggestion of cowardice comes down the avenue of sight or hearing, and is not challenged by the censor or guard, Judgment, and gains entrance to the subjective mind, the whole body is thrown into a state of fear, and is in danger of all the consequences on that side of life with which you are now familiar. Anger in like manner comes down the highway, and if it passes the censor you know the rest. This is an everyday observation. To make this still plainer and more practical: you hear of the Grippe; you say, "It will be just my luck to have it." Down the broad avenue comes this unchallenged and unwise suggestion; and what do you see the results must be? On the other hand, you see an exhibition of courage. How it thrills you. You feel for the time being that you can do the same thing yourself. Do you see the why? When this news came down the avenue, Judgment said, pass on. The subjective mind took it up and gave it expression in the life and body. Pick out any of

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the attributes of Love, and let them come down the avenue, and Judgment will instinctively pass them. The subjective mind will take them up and give them expression in our lives and bodies, for they lead to that which promotes life and happiness, as we have so fully developed already. Let Selfishness or Rascality come down the avenue. Unless met and turned back by the censor, they find expression in our lives.

It is in recognition of this law, though ignorantly perhaps, that the parent so carefully selects the playmates of his children. Tell your children that they are stupid and naughty and impolite; do this in a snarling mean way and you will not be disappointed. All these unwise suggestions pass down the avenues of that child's mind, and finding the censor, Judgment, untrained in his duties, they gain entrance to that child's subjective mind and are woven into his life and you have just what you have made. Right here is the key to the management and unfolding of children.

Say of yourself, "I am a poor good-for-nothing creature. I am a failure in business and in society and always expect to be," and you will be so long as you hold that thought. Your housekeeper will surely clothe the thought in reality. You attract about you the elements of failure. On the contrary hold the ideal constantly before your mind's eye like which you desire to become.

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Those desires will ultimately find expression in your life in accordance with the law of suggestion.

Do you grasp the law that moulds us to become like our ideals? Do you get a glimpse of the untold value of that ideal character, which Christ, our elder brother, has given to the world as his contribution; and how ultimately, through the power of the law of suggestion, he will become the saviour of all men, for you know it is promised that he will reign until the last enemy is destroyed? As you contemplate that ideal, does it ever thrill you to know that somewhere, some time, you will become like this ideal? The when and the where is left with you, with me. We may begin to operate the law wisely to-day, and begin now to live royally, or a million ages hence, in the meantime living way out on the outskirts of our possibilities.

There is yet one other grand distinction or difference to be made known between these two minds. "The objective mind, the second mind, is capable of reasoning by all methods—inductive and deductive, analytic and synthetic. The subjective mind is incapable of inductive reasoning." Let us see if we can make this plain. Inductive reasoning is that power of mind that takes up a hint here and there and follows it up to its source and arrives at a general truth. Newton saw an

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apple fall from a tree, a very simple thing in itself. But it set in motion his inductive machinery, and out of the loom of thought came the knowledge of the law of gravity, the explanation of how the worlds are held in space. Watt saw steam escaping from the spout of a tea kettle, and to-day, as a result, we have the steam engine. Inductive reason solved the problem. The telegraph, the telephone, the application of electricity in mechanics and medicine have come this path. Inductive reasoning is the key that lets man into Nature's secrets. It makes us acquainted with God Himself, while we are on this earth.

When the subjective mind is highly developed, man perceives truth, as did Christ when he grasped the whole philosophy of life.

Here and there all the way down the pathway of time the subjective mind of some advanced traveler has reached up and looked abroad, and seen great truths, and records of what he saw have come along down the ages. "And God said, Let us make man in our image, after our likeness." This was a flashlight truth. We now come back to the same truth by the inductive method of reasoning. It was scientific truth when first recorded, and now thousands of years later we have the proof, just as the boy proves his problem in numbers. Just why our heavenly Father did not throw wide open all he had in

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store for his children, we leave others to speculate about. But he dropped down silken threads here, there, and everywhere, and then made it possible for man to find these threads and follow their leadings into the hidden recesses of this world and into the only and real garden of Eden, where the fruits are Peace, Contentment, Joy, Happiness, Friends, Power, Plenty and Life Eternal. What the life beyond this one is to be we can only know by following this same line of reasoning.

Perhaps by this time you have had a hint of the importance of this second mind of man and what is to be gained by educating it. It was the result of no afterthought of God. When man started on his journey, he had no use for it. He never starts with extra baggage. When he needed it the means were not wanting for providing it. If man decides at any time that he will not use it, it soon drops away and he is practically a Moneron again. The Altruistic spirit of the world recognizes the importance to mankind of having this second or objective mind of man trained to the highest degree possible, and has made lavish provision in free schools so that all may share in its blessings.

It is this spirit of Altruism that at last will save the race. A little leaven will ultimately leaven the whole world. That leaven is the Christ Phil-

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osophy. It is the aim of this discussion to make that philosophy, with the laws on which it is founded, so plain that it may be grasped and used by all and its rich benefits shared by all.

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CHAPTER XII.

FROM MONERON TO MAN IN GOD'S IMAGE.

In the great book of Nature, man's history has been perfectly written between the leaves of succeeding ages, in the everlasting rocks and in other safe places, together with that of all forms of life. At last man's intelligence has carefully spread this all out for his reading. The story is as fascinating as a romance.

It has been found that man began his journey on this earth in a very simple, humble way. He started life and kept up his travels for millions upon millions of ages without even a brain, and yet he possessed all the potentialities of a God. He had life; so has God. He had intelligence, for he sought nourishment; so has God. He had power, because he loved; so has God. He retreated from danger, hence he had what we call instinct or intuition or the power of perceiving knowledge or truth; so has God. He divided himself by segmentation and made for himself a companion, thus showing he possessed the power of creating; God also possesses this same power. This last act showed that primitive man was thinking of the future and therefore of others; he therefore gave evidence of love for others; God possesses this Love attribute in its fulness.

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We study all this on the threshold of life, when man started on his earthly career as a Moneron, the simplest form of life, being unorganized protoplasm. In this simplest form of existence, we study man endowed with every essential God-like attribute, having life, intelligence, instinct, power, creative power, altruism or the emotional feelings of love.

We, therefore, come to understand that man was truly, in the highest sense, created in the image of God. He differed from his maker only in degree. God possesses absolute freedom. He completed his image in man by bestowing this crowning gift on him, making him "a free moral agent." He then surrounded him with guides sometimes called guardian angels, but more accurately laws of being.

When man follows these guides, or keeps within these laws, he develops Godward, and has health, peace, power, happiness, life in its fulness now, and is on the highway to the same unfolding life for eternity. When through his ignorance, or for other cause, he attempts to break the law, he finds he cannot do it. He can run up against the law, but can not break it. The law breaks him and he gets hurt. Thus when we run up against selfishness or anger, worry or fretfulness, or any of the Hate attributes, we run up against everlasting law, and are thrown

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back gently at first, but more violently at last, which says, "Travel the other way, the garden of Eden is yonder, with its fruits of joy and peace and happiness and life eternal, and is reached by the paths that Christ took, beginning with Courage and ending with Charity." Thus we see how man, made in God's image, with all the possibilities of a God within him, though far off from the Father's house, has this to encourage him, namely: one man has made that journey successfully, Jesus the Christ, our elder brother. In the language of the woodsman, he has blazed the trees at frequent intervals, and has thus made it easy for you and me to find our way into the everlasting kingdom, where the fruits are Love, health, friends, happiness and life eternal.

Do you get a glimpse of the goodness of pain and of some of the other things of life that we are in the habit of calling evil? They push us back, away from this dangerous side of life and on toward the Father's house, where joy reigns supreme.

Just why man is in this world he has not yet learned. Just why his life began as a very simple one at first and has unfolded by degrees, has not yet been revealed to him. But he is now in possession of important truths, and is traveling toward a fuller life and final home.

The thorough understanding of this phil-

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osophy will make your journey ever more rapid and increasingly delightful. Your birthright of freedom gives you the privilege of making your voyage on a palatial ocean liner, as a first cabin passenger, or you can ship on a mud scow, and live in the hold with the Monerons. The tickets are all one price.

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CHAPTER XIII.

THE CONQUEST OF FEAR OR WORRY.

There is many a poor soul on the rack of torture, the torture of *Worry,* but another name for *Fear*—fear of sickness, fear of poverty, fear of storms, fear of everything, real and imaginary. This lesson is for you, and your name is legion. To the extent that you give yourselves up to its guidance, to that extent will you come under the kindly influence of that most wonderful of all God's laws, the Law of Suggestion.

The more absolutely you forget self and all preconceived opinions and yield yourself to its gentle guidance, the more certainly will you experience your fondest desires.

The lesson is written for you who are ready for it, and its benefits will be received in the degree that its teachings are accepted and woven into your lives. Not merely a pleasant impression gained in reading, but constant, voluntary effort to be guided by these principles, will win the desired freedom and joy.

If you receive no conscious help from the first, second or third careful reading of the lesson, put it away for a time. You are not yet ready for it. Study diligently all that has preceded it. Ultimately you will find the help you earnestly desire.

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Remember, "What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them."

This is all within the law.

DIRECTION FOR USING THIS IMPORTANT LESSON.

Go to your room at some hour every day, or night, where you can be alone in the silence, and wholly undisturbed. Here put yourself in a comfortable position in an easy chair or otherwise. Take several deep breaths rapidly, and then relax the muscular system fully, that the mind, in correspondence, may be free from all excitement, and at perfect ease and repose. Picture in the mind the ideal you desire to have brought about. Then read and study this lesson with the mind open to the influx of divine truth.

Read such parts of the lesson over and over, which seem to appeal most to your needs and consciousness. You will surely, sooner or later, feel the influence upon *Health,* if you are seeking relief from sickness. If you are seeking relief from fear, or worry, or anger, or poverty, or fretfulness, or doubt, or any other evil, ultimately the opposite conditions will dominate your life. For the Master has said: "Ask and ye shall receive, knock and it shall be opened unto you." Take him at his word, he knew and was truthful. It is the law.

Do not be discouraged if at the first you do not

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fully succeed. Do not give up if there should be seeming relapses in your condition. It is well to remember that these powers which you are now, for the first time, trying to use intelligently have lain dormant for many centuries. You can begin their use to-day, however, and ultimately bring them to their full development. Make a daily honest effort for a month, giving at least one hour of your undivided time to the work, for it is work, pleasant work, and at the end of this time you will have reaped so lavishly, if you have been faithful, that you will joyously go on with the study. You owe this much to yourself, your family, the world.

Do not urge this "New (old) Thought" upon those not ready for it. Discuss it only with those in perfect sympathy with you and it, and then only quietly by yourselves. Discuss your sickness or other troubles, real or imaginary, with no one, save your doctor. Above all things do not discuss the sickness of others. For the present be very careful not to tell others what you are doing, or what your experiences may be. "Tell no man of this" was more than an idle phrase of the Master, who frequently uttered it, or words of like meaning. He knew that some doubting Thomas would say: "It can't be done, I don't believe it." In this atmosphere mental healing can rarely be done by the best and most gifted

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operators. Even Christ Himself failed in his own home, because of the unbelief of those who knew him, so the record reads. Be careful, therefore, in talking about the possibility of the mind having any effect in the curing of disease. You may place your pearls in dangerous places. Follow in the footsteps of the Master here, as in all things, and you will accomplish what he said you could if you meet the conditions which he made plain as your part of the compact in operating the law of healing.

Hold this thought ever present in the mind: I have this moment abandoned *Fear* and *Worry,* and have started on the road to *Health,* under the guidance of *Courage,* which will surely conduct me into the kingdom of God on this earth, where *health, and happiness, and power, and plenty, are free to all.*

A DAILY LESSON OF THE GREATEST IMPORTANCE.

Holding clearly and firmly in my mind the instantaneous power of thought; the power of *Love* for good, and the power of *Hate* for evil; the possibility of projecting thought where we will it to go; and the great law of Suggestion; I reason and talk with myself as follows:

I am the child of a God of infinite love, under the shadow of whose loving care I constantly abide. I am made in the highest sense in His image, not in physical likeness, but in soul at-

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tributes. I, therefore, differ from my maker, my Father, only in degree. He possesses power in its fulness. I possess power identical in character with God power, differing only in degree, or the abundance possessed.

This power is susceptible of unlimited development. One man, Christ, had this power so highly developed that he did many marvelous things. He explained the method of cultivating and using this power so that others might do all that he did and even greater works.

He thus practically said that he worked within natural laws.

Now in harmony with all that Christ taught and did, I am able to assure myself, that while I have been ruled and dominated, and made sick and miserable by perverted thinking, I am from this moment, and for all time, liberated from this kind of bondage. *Fear* and *Worry* have already ruled and dominated my life too long. I have the *Power* to decline to serve them any longer. I now exercise this God-given power, and transfer my allegiance from now on for all time to *Courage*, under whose sheltering care no harm or evil can come near me. Having taken this stand my mind is already cheerful and hopeful. I am filled with an ever-increasing courage, patience, faith and hope. With the cause of my trouble removed, all unpleasant symptoms

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which I have had are now disappearing. They vanish in the presence of *Truth,* as darkness disappears at the approach of light. I shall awaken each morning after a good night's rest and undisturbed sleep, refreshed and filled with *Courage.* I shall go about my duties thinking only of *Health,* and *Happiness, my Work,* and *Others,* not forgetting to make constant, personal effort to develop my God-like powers.

I realize that I have the power which has brought about this resolution and the changes that have followed, and while it has lain within me dormant and unused already too long, I am now, with God's help, using it as Christ, the Great Teacher, promised I could. From this time on I shall offer no opposing thought or suggestion, nor entertain the same from others, that will hinder the growth of my God powers, and my return to health and happiness. I fully realize that all the precious promises in the Bible were written for me if I choose to take advantage of them. I fully understand the power of example, and the blessings flowing to my household and my friends, as well as to all the world from seeing the *Courage* life lived. I shall live this life and thus let my light so shine that my household and others seeing my *Courage,* and the results flowing therefrom, will be led to live the same life, and thus abide in the possession of their rich inherit-

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ance of health, and joy, and peace, and power, and plenty, with myself.

This is all in accordance with the teachings of the Master, my Saviour and my Redeemer, who said: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven," or in other words, come into the same rich enjoyments with myself. He further said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." And again: "All things are possible to him that Believeth." "According to your faith be it unto you." "Thy faith hath made thee whole." "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover." "Said not I unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Christ meant all he said. He spoke earnestly and truthfully. His words were addressed to his disciples, and on through them to the world and to me. They command my unbounded confidence, and my unrestrained love goes out to him because he uttered them for my good, as well as for the good of all the world. From this hour, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer."

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"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." "I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver me from the snare of the fowler, and from the noisome pestilence. He shall cover me with his feathers, and under the shadow of his wings shall I trust; his truth shall be my shield. I shall not be afraid for the terrors by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. Because I have made the Lord, who is my refuge, even the most high, my habitation, there shall no evil befall me; neither shall any plague come nigh my dwelling. Because he shall give his angels charge over me, to keep me in all my ways. They shall bear me up in their hands, lest I dash my foot against a stone. Because I have set my love upon him, therefore will he deliver me. He will set me on high, because I have known his name. I shall call upon him, and he will answer me. He will be with me in time of trouble. He will deliver me and honor me. With long life will he satisfy me, and show me his salvation."

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth

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my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Already *Faith* has flashed a picture of *Health* and *Happiness* before my consciousness; and thought, the sculptor, Godly in power, is reproducing this likeness in flesh and blood. The firmness with which I hold and keep this likeness before the mind's eye, lighted up by the sunshine of *Hope,* determines the time the sculptor will require to perfect his work.

From now on I shall entertain in my thought world only the ideals I desire to have expressed in my life and body, fully realizing that "As a man thinketh in his heart, so is he." It must follow then, as the night the day, that I shall have *Health,* and *Joy,* and *Peace,* and *Power,* and *Plenty,* and my light and my life will be of value to my family and the world.

"God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"In Him will I trust."

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CHAPTER XIV.

DISARMING THE DOUBTER.

For any one to get the full benefit of thought food, it is necessary for him to disarm the skeptical from making depressing suggestions, and gain, if possible, their co-operation.

To do this, one of the essential and very important things for the patient to do is to affirm to himself, and to all others who inquire about his health, that he is well, or at least affirm that he is getting along nicely. This should be done in a positive, certain and convincing manner, as though he believed it himself.

But some one asks: "Supposing I am not well, or even better, how am I to say I am without lying?"

When I say I am well or that I am getting along nicely, I am talking about, not my body, but my real self, which is immortal. If the real self is immortal it certainly cannot ever be sick, for that would presume death. My questioner is, of course, talking about the body, my body. But I am not, and do not explain I am not, for this is a private matter. It does not demand explanation.

When I say I am well I am giving a positive suggestion to my subjective self, which aids that self in restoring my body to the normal.

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Furthermore, if I have become conscious that I have been expressing worry, or fear, or anger, or any of the hate attributes, and have decided to abandon that side of life for the other, my body most certainly is better, for I have removed the cause of its sickness and this is an important step in getting well, and when taken, my body is certainly better, and on the road to visible health, expressed through a normal body.

With this understanding you can see how easy it is to truthfully affirm health or a better condition.

But how about the children? The children are almost wholly subjective and reflect their surroundings very largely. If they are in an atmosphere of worry, or fear, or fretfulness, or anger, or any hate conditions as we have come to understand hate, they feel the influence and become poisoned. If we recognize this and remove the cause we can say the child is better with perfect truthfulness. I want to relate a case right here from my practice that illustrates this.

I was called to attend a baby about eight months old some years ago and found it unable to sleep to exceed ten minutes at a time, and then only at long intervals. This had been going on for some days and continued for a week after I was called. Otherwise the child seemed normal, though at last the fatigue from this loss of sleep had developed a great nervousness.

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After exhausting safe remedial measures and after careful study of the case and its surroundings, I finally said to the mother: "I trust you will forgive me if I hurt your feelings in what I am about to tell you, which is, that you are keeping this child awake."

"What do you mean, doctor?"

"Simply this, you are so nervous this child can't sleep in your neighborhood. When he does get to sleep you expect he will wake up within ten minutes, and he does not disappoint you."

She was a sensible woman and asked what we should do about it. I told her we would call in her old nurse who was with her when the baby came and in whom she had absolute confidence, and well she might have, for she was competent. This was done, the mother keeping, as I suggested, entirely away from the child.

The child slept that night as well as any time in its life, and there was no further trouble, the mother taking advantage of the occasion to leave the city for a visit within a few days, leaving the nurse in charge.

I knew little about the underlying laws of psychic phenomena in those days, but I had enough "horse sense" to do the right thing and catch up with the "why" later. Now we know that the subjective mind of mother and child gossip one with the other. The adverse sugges-

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tions of the mother dominated the child with the results as I have related them. The nurse came in with the positive certainty that that child would sleep. It slept. That was years ago, and within six weeks I have had a similar case, except that I was able to show the mother how to cause the child to sleep herself.

Just as soon as the mother knew the cause and removed it she could affirm truthfully that the child was better, even before the sleep came.

While this lesson is brief, it is a very important one. And whether we are seeking relief from sickness, poverty, or unhappiness it should guide us.

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CHAPTER XV.

THE RELATION OF THE LAW OF SERVICE TO THE LAW OF SUGGESTION.

After having thoroughly familiarized yourself with all that has preceded this lesson, you have now asked yourself: "How am I to account for the seeming perfect health of people who notoriously violate every attribute of love, and in the main live the hate life?" If you will thoughtfully read this chapter, the answer to this pertinent question will be made plain to you.

It is sometimes asked if there is any conflict between the law of service and the law of suggestion. It may be answered that they are both useful and in perfect accord and harmony one with the other. One simply operates on a higher plane than the other. To live under the guidance of the law of service is to live the love life, the life that Christ lived, the guide for which is, "Whatsoever ye would that men should do to you, do ye even so to them, for this is the law," not a man made law, but a God made law; not a law that Christ made, but one which he recognized as a personal guide, and lost no opportunity to teach to others. He saw that when one gives himself up to the guidance of the law of service, that out of that kind of living come the fruits of the

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spirit, which are peace, and joy, and health, and happiness, and power, and plenty, and life eternal, life ever unfolding in fulness and perfection.

One may have some of these fruits while living on the lower plane, under the guidance of the law of suggestion in its narrowest use. For instance, one may keep himself comparatively and seemingly well for a long time living on the lower plane, under the corroding influence of fear, and worry, and malice, and greed and selfishness, and possibly other of the hate attributes. These people say to themselves, not always in spoken words, "I come from a long lived ancestry. My father and mother lived to be very old and were rarely sick. My grandparents lived to an extreme old age. Our family is descended from the hardiest kind of stock. They are never sick. I can eat anything and do anything. My digestion is perfect. I never have a pain and do not know that I have such an organ as a stomach in so far as any sensation is concerned. I always sleep well and it makes me tired to hear people always complaining. Brace up, you don't have to be sick."

Now these people are unconsciously operating the law of suggestion just as positively as are those who say: "There is no sickness." And they get certain results from it. They often surround themselves with great worldly wealth and be-

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come globe trotters, ever in search of happiness, and peace, and joy, and contentment, and finally die without finding them; and their friends who live similar lives on this lower plane put on deep mourning for them, and well they may, for cut off from their material riches, what is left to them but fear, and worry, and despair, and every conceivable torment of mind, which in accordance with unchanging law must continue until they do just as did the Prodigal Son of old, retrace their steps to the Father's house—in other words, come under the guidance of the law of service, the law of unselfish love.

One fully under the guidance of the higher law of service will have little conscious use for the law of suggestion for personal interests. He will have little if any occasion in so far as his own body is concerned to think wherewithal he shall be fed and clothed, nor of his health and happiness, for all these are included in the fruits of the law. In making use of the law of suggestion it should always be the aim to so use it that the final necessity for its use will cease as we come into the pure atmosphere of love and open ourselves fully to its guidance and sweet influence. When this glad day comes we can say with the gifted and far-seeing Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

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Christ made constant use of the law of suggestion in healing others, but there is no evidence to be found for the continued necessity of its use. So far as the record informs us those who were healed and all of the immediate followers of Christ lived the higher life under the guidance of the law of service. There is no record of their being sick. On this plane we are warranted in believing there is no sickness. John saw the coming of this glad day when he wrote: "And I saw a new heaven and a new earth, for the former things had passed away,—and there shall be no more pain; neither sorrow nor crying."

With the understanding we now have of the laws of being, made clear to us by the Christ Philosophy, it is easy to join hands with all the truly great and good and say: "Christ, my Strength and my Redeemer, I now understand you, and I desire to become your willing and faithful follower on the high plane of unselfish service. Help me in the fulfillment of this desire. Forgive me my sins as I now forgive those who have sinned against me."

When we reach this exalted plane of living, as we surely shall, and the time comes when we shall have no further use for this body to give expression to life on this earth, we shall return it to the great chemical laboratory, the earth, from which it was borrowed, thankfully and without tears.

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Death, so-called, will come like the dropping of nuts in the still woods, or the falling of ripened fruits in the silence of the night. We shall know that nothing has died. An incident in life has taken place and we have stepped into the next advanced class. There will be no more occasion for weeping and mourning than there is for it now as we see our friends promoted in worldly avenues of trust and honor.

It has been the aim of this brief chapter to make a clear and sharp distinction between these two great laws of being, both of the highest importance on their respective planes. But the one is above the other as are the heavens above the earth. So long as we live on the lower plane we shall need to make frequent use of the lower law for personal healing. We shall always need to use it in helping to guide others to the higher life. In this we shall be following in the footsteps of the Master.

We shall be able to estimate our growth in the higher life by the frequency with which we have to make use of the law of suggestion to heal ourselves. As we sow, so shall we reap. If we sow love, the fruits of love will return to us. If we sow hate, we shall reap the harvest of hate. If we sit and gaze upon morbid pictures or permit the evil thoughts to pass the censor and enter the housekeeper's department unchallenged, we

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shall have frequent use for the law of suggestion. The soul harmonies of peace, and joy, and exalted happiness, and contentment, come only to those who are guided by the law of service, to those who have risen to the higher plane where "the former things have passed away," not to return again.

We shall do well to often return to the first lessons of this mental food discussion, for there the directions to this higher plane of living are so simple and comprehensive that a child shall understand them; and, I trust, so alluring that we shall delight to walk in the paths which the Master has made so charmingly inviting.

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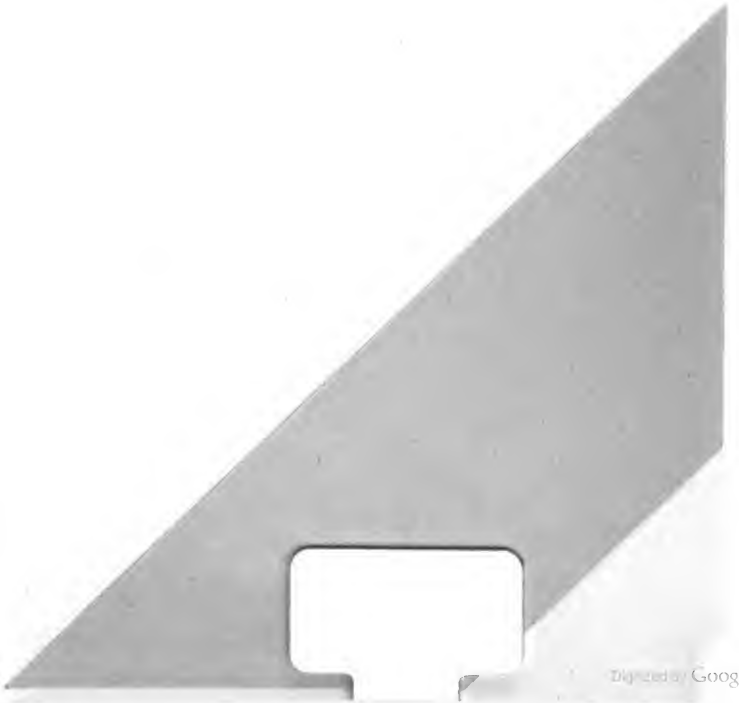

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